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TRANSLATION

OF THE

NEW TESTAMENT

OF OUR

LORD AND SAVIOUR

JESUS CHRIST,

FROM THE

LATIN VULGATE.

PUBLISHED BY AUTHORITY,

AND

DILIGENTLY COMPARED WITH THE ORIGINAL GREEK.

LIBRARY OF CONGRESS
1877
of WASHINGTON.

London:
PRINTED FOR SAMUEL BAGSTER,
PATERNOSTER ROW, No. 15.

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APPROBATION.

VULGATAM Novi Testamenti editionem, olim a Theologis Rhemensibus Anglicè redditam, ac nunc demùm ab N. N. recognitam, et emendatam, attentè perlegi: eamque in omnibus fidelem, ac Vulgatæ Editionis sensui ubique inhærentem judico. Breves quoque ejusdem in Novum Testamentum Annotationes, Catholicæ veritati consentaneas, et ad difficiliora sacri textus loca illustranda perutiles censeo.

Septimo Calend: Octobris, anno 1748.
GULIELMUS GREEN, S. T. D.

Idem censeo. 15 Calend: Novembris, anno 1748.
GULIELMUS WALTON, S. T. Professor.

AN

HISTORICAL INDEX,

BY WHICH

THE LIFE OF CHRIST

IS SHOWN

IN THE ACCORDANCE OF THE

FOUR GOSPELS.

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BY WHICH

THE LIFE OF CHRIST IS SHOWN IN THE CONCORDANCE OF THE FOUR GOSPELS.

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ADDRESS.

AMONGST the several translations of the Bible into Latin, which were made, some perhaps near the time of the Apostles, one version called the *Italic* was held in particular estimation, and was preferred to all the others. As many various readings were observed in the copies of this version, ST. JEROM was commissioned by Pope DAMASUS, in the 4th age, to correct the translation of the Gospels by the original Greek. St. JEROM accordingly corrected, first, the translation of the Gospels,—afterwards, that of the rest of the New Testament, from the best Greek manuscripts that could then be found. This Latin Vulgate of the New Testament, with St. JEROM's amendments, was much esteemed by learned men, and was gradually brought into use in the Western Church; as was also the Latin Vulgate of the Old Testament, which consists partly of St. JEROM's translation, and partly of the old Vulgate or Italic, corrected by St. JEROM.

The learned CASSIODORUS,[1] in the 6th age, spared no labour to have the faults corrected which had crept into the copies of the Vulgate, through the ignorance or negligence of transcribers. In the 9th age, the Emperor CHARLEMAGNE[2] engaged ALCUIN, and other learned men, to correct the *Errata*, which were then observed in a number of written copies of the Latin version, both of the Old and New Testament. LANFRANC,[3] in the 11th age employed much time in correcting the copies of the Vulgate. St. STEPHEN of Citeaux,[4] in the 12th age, with assistance, prepared and transcribed a very correct copy of the Vulgate, after having collated it with innumerable manuscripts, and consulted many learned Jews on the Hebrew Text.

The Council of Trent,[5] without deciding any thing concerning the Hebrew and Greek editions of the Scriptures, declared, that, amongst the Latin Versions, the Vulgate should be held to be authentic. The Council ordered that a most correct edition of the same should be published.

Learned men in most of the Universities, and in all parts of the Western Church, were employed by Pope SIXTUS V. and CLEMENT VIII. to revise the Latin Vulgate, and to collate it with the best copies of the Hebrew and Greek manuscripts and editions of the Holy Scriptures. From the result of the remarks and discoveries of these learned men, a corrected edition of the Latin Vulgate was published at Rome, by SIXTUS V. in 1590; another, more correct, by CLEMENT VIII. in 1592; and again, with some alterations, in 1593.

The most learned Protestants in biblical criticism, such as MILL,[6] WALTON,[7] and others, have professed the greatest esteem for the Latin Vulgate. It has been justly observed, that the Vulgate of ST. JEROM is very ancient.

1 Cassiodorus de Instit. Cap. 12, 13, 14, 15.
2 Capitul. Caroli Mag. p. 203.
3 Mabillon, Tom. IX. actorum, p. 639.
4 Ad Calcem. T. IV. op. St. Bernardi.
5 Concil. Trid. Sess. 4.
6 Mill Prolegom. p. 142.
7 Walton Prolegom. in Polyglot. ch. 10

ADVERTISEMENT.

*THE Numbers of the Verses are on the inward margin. The Verses are marked *, unless the verse begins at a paragraph, then the * is omitted.*

The Notes refer to the text by means of the numbers, and a few words of the verse in italics.

The Gospels are marked ✠, followed by the numbers of the first and last verse in the notes, and by " " in the text, to show the beginning and ending of the gospel. The numbers of verses mentioned in the Notes, or General Table, must be attended to, as gospels for one day frequently run into those of another; and though the same gospel be used on several days, as the general table will show, only one day is mentioned in the notes, to avoid confusion.

The Epistles are marked ℭ, and what has been said of the Gospels will apply to them.

The Concordance of any particular verse with other passages of the scripture is marked = in the notes; and when several passages are referred to, they are separated by a —. But when the same verse has a different concordance for the beginning and end of it (as Romans vi.= ☞ 4, page 381,) *then the = is repeated. The concordance has been added because the text of one part of the scriptures frequently serves to elucidate passages in an other; and several verses both before and after the verse referred to, should be read, as the matter is more or less condensed by the different writers.*

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THE

HOLY GOSPEL

OF

JESUS CHRIST,

ACCORDING TO ST. MATTHEW.

CHAP. I.

The genealogy of Christ: He is conceived and born of a Virgin.

1 "THE Book of the generation of JESUS CHRIST, the
son of David, the Son of Abraham.
2 Abraham begot Isaac, and Isaac begot Jacob. And
3 Jacob begot Judas and his brethren: * and Judas be-
got Phares and Zara of Thamar. And Phares begot
4 Esron. And Esron begot Aram. * And Aram begot
Aminadab. And Aminadab begot Naasson. And Naas-
5 son begot Salmon. * And Salmon begot Booz of Ra-
hab. And Booz begot Obed of Ruth. And Obed begot
6 Jesse. * And Jesse begot David the King.
And David the king begot Solomon, of her that had
7 been *the wife* of Urias. * And Solomon begot Roboam.
8 And Roboam begot Abia. And Abia begot Asa. * And
Asa begot Josaphat. And Josaphat begot Joram. And
9 Joram begot Ozias. * And Ozias begot Joatham. And
Joatham begot Achaz. And Achaz begot Ezechias.
10 * And Ezechias begot Manasses. And Manasses begot
11 Amon. And Amon begot Josias. *And Josias begot
Jechonias and his brethren, in the transmigration of
Babylon.

= ℣ 1. Luke iii. 31.

✠ ℣ 1—16. Nativity of the B. V. Mary, Sept. 8. and Conception, December 8.

℣ 11. *In the transmigration.* That is, about the time they were carried away captives to Babylon.

And after the transmigration of Babylon, Jechonias 12
begot Salathiel. And Salathiel begot Zorobabel. *And 13
Zorobabel begot Abiud. And Abiud begot Eliacim.
And Eliacim begot Azor. *And Azor begot Sadoc. 14
And Sadoc begot Achim. And Achim begot Eliud.
*And Eliud begot Eleazar. And Eleazar begot 15
Mathan. And Mathan begot Jacob. *And Jacob begot 16
Joseph the husband of Mary, of whom was born JESUS,
who is called CHRIST."

So all the generations from Abraham to David, 17
are fourteen generations. And from David to the
transmigration of Babylon, fourteen generations. And
from the transmigration of Babylon to Christ, fourteen
generations.

Now the generation of Christ was in this wise. 18
"When as his mother Mary was espoused to Joseph,
before they came together, she was found with child
of the Holy Ghost. *Whereupon Joseph her husband, 19
being a just man, and not willing publicly to expose
her, was minded to put her away privately. *But while 20
he thought on these things, behold the Angel of the
Lord appeared to him in his sleep, saying: Joseph, son
of David, fear not to take unto thee Mary thy wife, for
that which is conceived in her, is of the Holy Ghost.
*And she shall bring forth a Son: and thou shalt call 21
his name JESUS. For he shall save his people from their
sins." *Now all this was done, that it might be fulfilled 22
which the Lord spoke by the prophet, saying: *Behold 23
a virgin shall be with child, and bring forth a son,

℣ 16. *The Husband of Mary.* The Evangelist gives us rather the Pedigree of St. Joseph, than that of the Blessed Virgin, to conform to the custom of the Hebrews, who in their genealogies took no notice of women: but, as they were near akin, the pedigree of the one showeth that of the other.

= ℣ 18. Luke i. 27.

✠ ℣ 18—21. Christmas Eve; and St. Joseph, 19 March.

= ℣ 21. Luke i. 31.—Acts iv. 12.

= ℣ 23. Isaias vii. 14.

and they shall call his name Emmanuel, which being
24 interpreted is, God with us. *And Joseph, rising up from sleep, did as the angel of the Lord had commanded
25 him, and took unto him his wife. * And he knew her not till she brought forth her first-born son: and he called his name JESUS.

CHAP. II.

The offerings of the wise men: the flight into Egypt: the massacre of the innocents.

1 "WHEN Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold there came
2 wise men from the East to Jerusalem, * saying, Where is he that is born king of the Jews? For we have seen his star in the East, and are come to adore him.
3 * And king Herod hearing this, was troubled, and all
4 Jerusalem with him. * And assembling together all the chief Priests and the Scribes of the people, he inquired
5 of them where Christ should be born. * But they said to him: in Bethlehem of Juda. For so it is written
6 by the prophet: * And thou Bethlehem, the land of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall
7 rule my people Israel. * Then Herod privately calling the wise men, learned diligently of them the time
8 of the star which appeared to them; * and sending them into Bethlehem, said: Go, and diligently inquire after the child; and when you have found him, bring me word again, that I may also come and adore him.

℣ 24. *Till—first born.* These are ways of speech common among the Hebrews: and only assure us that our Blessed Lady was a Virgin when she brought forth her Son; which is the great point the Evangelist has here in view; who does not meddle with the question of her future virginity: but by apostolical tradition we are assured, that she always remained a Virgin.

= ℣ 1. Luke ii. 7.

✠ ℣ 1—12. Epiphany, and last gospel on Christmas day, 3d mass.

= ℣ 6. Micheas v. 2.—John vii. 42.

Who having heard the king, went their way; and 9
behold the star which they had seen in the East, went
before them until it came and stood over where the
child was. * And seeing the star, they rejoiced with 10
exceeding great joy. * And entering into the house, 11
they found the child with Mary his mother; and fall-
ing down, they adored him; and opening their treasures,
they offered him gifts; gold, frankincense, and myrrh.
* And having received an answer in sleep, that they 12
should not return to Herod, they went back another
way into their country."

"And after they were departed, behold an angel of 13
the Lord appeared in sleep to Joseph, saying: Arise,
and take the child and his mother, and fly into Egypt;
and be there until I shall tell thee. For it will come
to pass that Herod will seek the child to destroy him.
* Who arose, and took the child and his mother by 14
night, and retired into Egypt: and he was there until
the death of Herod: * that it might be fulfilled which 15
the Lord spoke by the prophet, saying: Out of Egypt
have I called my Son.

Then Herod perceiving that he was deluded by the 16
wise men, was exceeding angry; and sending killed all
the men-children that were in Bethlehem, and in all
the borders thereof, from two years old and under, ac-
cording to the time which he had diligently inquired
of the wise men. * Then was fulfilled that which was 17
spoken by Jeremias the prophet, saying: *A voice in 18
Rama was heard, lamentation and great mourning:
Rachel bewailing her children, and would not be com-
forted because they are not."

"But when Herod was dead, behold an angel of 19

♎ ℣ 11. Psalm lxxi. 10.
♓ ℣ 13—18. Holy Innocents, 28 December.
♎ ℣ 15. Osee xi. 1.
♎ ℣ 18. Jeremias xxxi. 15.
♓ ℣ 19—23. Eve of Epiphany.

the Lord appeared in sleep to Joseph in Egypt,
20 * Saying: Arise, and take the child and his mother, and go into the land of Israel: for they are dead that
21 sought the life of the child. * Who arose, and took the child and his mother, and came into the land of Israel.
22 * But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither: and being warned in sleep, retired into the quarters of
23 Galilee. *And coming, he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: That he shall be called a Nazarite."

CHAP. III.

The preaching of John: Christ is baptized.

1 AND in those days cometh John the Baptist preach-
2 ing in the desert of Judea. * And saying: Do pe-
3 nance: for the kingdom of Heaven is at hand. * For this is he that was spoken of by Isaias the prophet, saying: A voice of one crying in the desert, prepare
4 ye the way of the Lord, make straight his paths. *And the same John had his garment of camel's hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.

5 Then went out to him Jerusalem and all Judea, and
6 all the country about Jordan: * and were baptized by
7 him in the Jordan, confessing their sins. *And seeing many of the Pharisees and Saducees coming to his Baptism, he said to them:

Ye brood of vipers, who hath showed you to flee
8 from the wrath to come? * Bring forth therefore fruit

℣ 2. *Do penance.* Pœnitentiam agite, μετανοεῖτε. Which word, according to the use of the scriptures, and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting, and such like penitential exercises.

= ℣ 2. Mark i. 4.—Luke iii. 3.
= ℣ 3. Isaias xl. 3.—Mark i. 3. —Luke iii. 4.
= ℣ 5. Mark i. 5.
= ℣ 7. Luke iii. 7.

worthy of penance. * And think not to say within 9
yourselves, we have Abraham for our father. For I
tell you that God is able of these stones to raise up
children to Abraham. * For now the axe is laid to 10
the root of the trees. Every tree therefore that doth
not yield good fruit, shall be cut down, and cast into
the fire. * I indeed baptize you in water unto penance; 11
but he that shall come after me, is mightier than I,
whose shoes I am not worthy to bear; he shall baptize
you in the Holy Ghost and fire. * Whose fan is in his 12
hand, and he will thoroughly cleanse his floor: and ga-
ther his wheat into the barn, but the chaff he will burn
with unquenchable fire.

Then cometh Jesus from Galilee to the Jordan, 13
unto John, to be baptized by him. * But John stayed 14
him, saying: I ought to be baptized by thee, and comest
thou to me? * And Jesus answering, said to him: 15
Suffer it to be so now. For so it becometh us to fulfil
all justice. Then he suffered him. * And Jesus being 16
baptized, forthwith came out of the water: and lo the
heavens were opened to him: and he saw the Spirit
of God descending as a dove, and coming upon him.
* And behold a voice from heaven saying: This is my 17
beloved Son, in whom I am well pleased.

CHAP. IV.

Christ's fast of forty days: He is tempted. He begins to preach; to call disciples to him; and to work miracles.

* "THEN Jesus was led by the Spirit into the de- 1
sert, to be tempted by the devil. *And when he had 2

= ℣ 9. John viii. 39.
= ℣ 11. Mark i. 8—Luke iii. 16.—John i. 26.—Acts i. 5.
= ℣ 13. Mark i. 9.
= ℣ 16. Mark i. 10.—Luke iii. 22.
= ℣ 17. Luke ix. 35.—2d Peter i. 17.
= ℣ 1. Mark i. 12.—Luke iv. 1.
✠ ℣ 1—11. I. Sunday in Lent.

fasted forty days and forty nights, afterwards he was
3 hungry. *And the tempter coming, said to him: If
thou be the Son of God, command that these stones
4 be made bread. *Who answered and said: It is writ-
ten, Not in bread alone doth man live, but in every
word that proceedeth from the mouth of God.
5 Then the devil took him up into the holy city, and
6 set him upon the pinnacle of the temple, *and said
to him: If thou be the Son of God, cast thyself down;
for it is written: That he hath given his angels charge
over thee, and in their hands shall they bear thee up,
7 lest perhaps thou dash thy foot against a stone. *Jesus
said to him. It is written again, Thou shalt not tempt
the Lord thy God.
8 Again the devil took him up into a very high moun-
tain: and showed him all the kingdoms of the world,
9 and the glory of them; *and said to him: All these
will I give thee, if falling down thou wilt adore me.
10 *Then Jesus saith to him: Begone, Satan: for it is
written, The Lord thy God shalt thou adore, and him
11 only shalt thou serve. *Then the devil left him; and
behold angels came, and ministered to him."
12 And when Jesus had heard that John was delivered
13 up, he retired into Galilee: *and leaving the city
Nazareth, he came and dwelt in Capharnaum on the
sea-coast, in the borders of Zabulon and of Nephthalim;
14 *That it might be fulfilled which was said by Isaias the
15 prophet: *Land of Zabulon and land of Nephthalim,
the way of the sea beyond the Jordan, Galilee of the
16 Gentiles: *The people that sat in darkness, hath seen
great light: and to them that sat in the region of the

= ✝ 4. Deut. viii. 3.—Luke iv. 4.
= ✝ 6. Psalm xc. 11, 12.
= ✝ 7. Deuteronomy vi. 16.
= ✝ 10. Deuteronomy vi. 13.
= ✝ 12. Mark i. 14.—Luke iv. 14. —John iv. 43.
= ✝ 15. Isaias ix. 1.

shadow of death, light is sprung up. * From that time 17
Jesus began to preach, and to say: Do penance, for
the kingdom of heaven is at hand.

"And Jesus walking by the sea of Galilee, saw two 18
brethren, Simon who is called Peter, and Andrew his
brother, casting a net into the sea (for they were fishers.)
* And he saith to them: Come ye after me, and I will 19
make you to be fishers of men. * And they immediately 20
leaving their nets, followed him. * And going on from 21
thence, he saw other two brethren, James the son of
Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called
them. *And they forthwith left their nets and father, 22
and followed him."

And Jesus went about all Galilee, teaching in their 23
synagogues, and preaching the Gospel of the kingdom: and healing all manner of sickness and every
infirmity among the people. * And his fame went 24
throughout all Syria, and they presented to him all
sick people that were taken with divers diseases and
torments, and such as were possessed by devils and
lunatics, and those that had the palsy, and he cured
them: * and much people followed him from Galilee, 25
and from Decapolis, and from Jerusalem, and from
Judea, and from beyond the Jordan.

CHAP. V.

Christ's sermon upon the mount. The eight beatitudes, &c.

"AND seeing the multitudes, he went up into a 1
mountain; and when he was set down, his disciples came
unto him, * And opening his mouth he taught them, 2

= ☧ 17. Mark i. 15.
= ☧ 18. Mark i. 16.—Luke v. 2.
⊠ ☧ 18—22. St. Andrew, 30 Nov.
= ☧ 25. Mark iii. 7.—Luke vi. 17.
⊠ ☧ 1—12. All Saints, 1 Nov.

3 saying: * Blessed are the poor in Spirit: for theirs is
4 the kingdom of heaven. * Blessed are the meek: for
5 they shall possess the land. * Blessed are they that
6 mourn: for they shall be comforted. * Blessed are
they that hunger and thirst after justice: for they shall
7 have their fill. * Blessed are the merciful: for they
8 shall obtain mercy. * Blessed are the clean of heart:
9 for they shall see God. * Blessed are the peace-makers:
10 for they shall be called the children of God. * Blessed
are they that suffer persecution for justice sake: for
11 theirs is the kingdom of heaven. * Blessed are ye when
they shall revile you, and persecute you, and speak all
12 that is evil against you, untruly, for my sake; * be glad
and rejoice, for your reward is very great in heaven."
For so they persecuted the prophets, that were before you.
13 " You are the salt of the earth: but if the salt lose its
savour, wherewith shall it be salted? It is good for no-
thing any more but to be cast out, and to be trodden
14 on by men. * You are the light of the world. A city
15 seated on a mountain cannot be hid. * Neither do
men light a candle and put it under a bushel, but upon
a candlestick, that it may shine to all that are in the
16 house. * So let your light shine before men, that they
may see your good works, and glorify your father who
is in heaven.
17 Do not think that I am come to destroy the law, or
the prophets. I am not come to destroy, but to fulfil.
18 * For Amen I say unto you, till heaven and earth pass,
one jot or one tittle shall not pass of the law, till all
19 be fulfilled. * He therefore that shall break one of
these least commandments, and shall so teach men,

= ℣ 3. Luke vi. 20.
= ℣ 4. Psalm xxxvi. 11.
= ℣ 5. Isaias lxi. 2.
= ℣ 8. Psalm xxiii. 4.
= ℣ 13. Mark ix. 49.—Luke xiv. 34.
⊠ ℣ 13—19. Common of Doctors.
= ℣ 15. Mark iv. 21.—Luke viii. 16.—xi. 33.

shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven." * "For I tell you, that 20
unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.

You have heard that it was said to them of old: Thou 21
shalt not kill. And whosoever shall kill, shall be in danger of the judgment. * But I say to you, that who- 22
soever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. * If therefore thou offer thy gift at the altar, and 23
there thou remember that thy brother hath any thing against thee; * leave there thy offering before the 24
altar, and go first to be reconciled to thy brother: and then coming, thou shalt offer thy gift." * Be at agree- 25
ment with thy adversary betimes, whilst thou art in the way with him; lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. * Amen I say to thee, 26
thou shalt not go out from thence till thou repay the last farthing.

You have heard that it was said to them of old: Thou 27
shalt not commit adultery. * But I say to you, that 28
whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. * And 29
if thy right eye scandalize thee, pluck it out, and cast

= ℣ 20. Luke xi. 39.
⊠ ℣ 20—24. V Sunday after Pent.
= ℣ 21. Exod. xx. 13—Deut. v. 17.
= ℣ 25. Luke xii. 58.
= ℣ 27. Exodus xx. 14.
= ℣ 29. Matthew xviii. 9.—Mark ix. 46.

℣ 29. *Scandalize thee.* That is, if it be a stumbling-block, or occasion of sin to thee. By which we are taught to fly the immediate occasions of sin, though they be as dear to us, or as necessary, as a hand or an eye.

it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole
30 body be cast into hell. * And if thy right hand scandalize thee, cut it off, and cast it from thee: for it is expedient for thee that one of thy members should perish, rather than that thy whole body go into hell.
31 And it hath been said, whosoever shall put away his
32 wife, let him give her a bill of divorce. * But I say to you, that whosoever shall put away his wife, excepting the cause of fornication, maketh her to commit adultery: And he that shall marry her that is put away, committeth adultery.
33 Again, you have heard that it was said to them of old: Thou shall not forswear thyself; but thou shalt
34 perform thy oaths to the Lord. * But I say to you, not to swear at all: neither by heaven, for it is the
35 throne of God: * nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great
36 King. * Neither shalt thou swear by thy head, because
37 thou canst not make one hair white or black. * But let your speech be yea, yea: no, no: and that which is over and above these, is of evil.
38 You have heard that it hath been said, An eye for
39 an eye, and a tooth for a tooth. * But I say to you not to resist evil: but if one strike thee on thy right cheek,
40 turn to him also the other: * And if a man will contend

= ℣ 31. Deuteronomy xxiv. 1.—Matt. xix. 7.

= ℣ 32. Mark x. 11.—Luke xvi. 18.

= ℣ 33. Exodus xx. 7.—Levit. xix. 12.—James v. 12.

℣ 34. *Not to swear at all.* 'Tis not forbidden to swear in truth, justice, and judgment; to the honour of God, or our own or neighbour's just defence; but only to swear rashly, or profanely, in common discourse, and without necessity.

= ℣ 38. Exodus xxi. 24.—Levit. xxiv. 20.—Deut. xix. 21.

℣ 39. *Not to resist evil,* &c. What is here commanded, is a Christian patience under injuries and affronts; and to be willing even to suffer still more, rather than to indulge the desire of revenge.

with thee in judgment, and take away thy coat, let go thy cloak also unto him. *And whosoever will force 41
thee one mile, go with him other two. *Give to him 42
that asketh of thee; and from him that would borrow of thee, turn not away.

"You have heard that it hath been said: Thou shalt 43
love thy neighbour, and hate thy enemy. *But I 44
say to you, love your enemies; do good to them that hate you: and pray for them that persecute and calumniate you: *that you may be the children of your 45
Father who is in heaven, who maketh his sun to rise upon the good and the bad, and raineth upon the just and the unjust. *For if you love them that love you, 46
what reward shall you have? do not even the publicans this? *And if you salute your brethren only, what do you 47
more? do not also the heathens this? *Be you there- 48
fore perfect, as also your heavenly Father is perfect."

CHAP. VI.

A continuation of the sermon on the mount.

TAKE heed that you do not your justice before men, 1
to be seen by them: otherwise you shall not have a reward of your Father who is in heaven.

Therefore when thou dost an alms-deed, sound not 2
a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men: Amen I say to you, they have received their reward. *But when thou dost alms, let not thy left hand 3
know what thy right hand doth; *that thy alms may 4

= ℣ 40. Luke vi. 29.
= ℣ 42. Deuteronomy xv. 8.
⊠ ℣ 43—48. St. John Gualbert, Ab. C. 12 July.
⊠ ℣ 43.—vi. 4. I Friday in Lent.
= ℣ 44. Luke vi. 27.—Romans xii. 20.

℣ 2. *Amen I say to you.* This Hebrew word *Amen*, is here retained, by the example and authority of the four Evangelists, who have all retained it. It is used by our Lord as a strong asseveration or affirmation of the truth.

be in secret; and thy Father who seeth in secret, will repay thee."

5 And when ye pray, you shall not be as the hypocrites, that love to stand and pray in the synagogues, and corners of the streets, that they may be seen by men: Amen I say to you, they have received their re-
6 ward. *But thou when thou shalt pray, enter into thy chamber; and having shut the door, pray to thy Father in secret: and thy Father who seeth in secret, will
7 repay thee. *And when you are praying, speak not much, as the heathens. For they think that in their
8 much-speaking, they may be heard. *Be not you therefore like to them; for your Father knoweth what is needful for you, before you ask him.

9 *Thus therefore shall you pray. OUR FATHER who
10 art in heaven, hallowed be Thy name: *Thy Kingdom come: Thy will be done on earth as it is in heaven.
11 *Give us this day our supersubstantial bread. *And
12 forgive us our debts, as we also forgive our debtors.
13 *And lead us not into temptation: but deliver us from
14 evil. Amen. *For if you will forgive men their offences, your heavenly Father will forgive you also your
15 offences. *But if you will not forgive men, neither will your Father forgive you your offences.

16 "And when you fast, be not, as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen I say to you, that they have received their reward.

17 But thou, when thou fastest anoint thy head, and
18 wash thy face: *that thou appear not to men to fast, but to thy Father who is in secret: and thy Father who seeth in secret, will repay thee.

= ℣ 9. Luke xi. 2.
= ℣ 11. *Supersubstantial bread.* In St. Luke the same word is rendered *daily bread.*
= ℣ 14. Ecclesiasticus xxviii. 3, 4, 5.—Matthew xviii. 35. —Mark xi. 25.
✠ ℣ 16. 21. Ash Wednesday.

Lay not up to yourselves treasures on earth: where 19
the rust and moth consume, and where thieves break
through and steal. *But lay up to yourselves treasures 20
in heaven: where neither the rust nor moth doth con-
sume, and where thieves do not break through nor steal.
*For where thy treasure is, there is thy heart also." 21
*The light of thy body is thy eye. If thy eye be sin- 22
gle, thy whole body shall be lightsome. *But if thy 23
eye be evil, thy whole body shall be darksome. If then
the light that is in thee, be darkness: the darkness it-
self, how great shall it be?

"No man can serve two masters. For either he 24
will hate the one, and love the other: or he will sus-
tain the one, and despise the other. You cannot serve
God and Mammon.

Therefore I say to you, be not solicitous for your life 25
what you shall eat, nor for your body what you shall
put on. Is not the life more than the meat, and the
body more than the raiment? *Behold the birds of 26
the air; for they neither sow, nor do they reap, nor
gather into barns: and your heavenly Father feedeth
them. Are not you of much more value than they? *And 27
which of you, by taking thought, can add to his stature
one cubit? *And for raiment why are you solicitous? 28
Consider the lillies of the field how they grow: they
labour not, neither do they spin. *But I say to you, 29
that not even Solomon in all his glory was arrayed as
one of these. *And if the grass of the field, which is 30
to-day, and to-morrow is cast into the oven, God doth
so clothe: how much more you, O ye of little faith?
*Be not solicitous therefore, saying, What shall we 31

= ℣ 20. Luke xii. 33.—1st Timothy vi. 19.
= ℣ 22. Luke xi. 34.
= ℣ 24. Luke xvi. 13.

✠ ℣ 24—33. XIV Sunday after Pentecost.
= ℣ 25. Psalm liv. 23.—Luke xii. 22.—Philipp. iv. 6.—1st Tim. vi. 7.—1st Pet. v. 7.

eat: or what shall we drink, or wherewith shall we be
32 clothed? * For after all these things do the heathens
seek. For your father knoweth that you have need of
33 all these things. * Seek ye therefore first the kingdom
of God, and his justice, and all these things shall be
34 added unto you." * Be not therefore solicitous for
to-morrow; for the morrow will be solicitous for itself.
Sufficient for the day is the evil thereof.

CHAP. VII.

The third part of the sermon on the mount.

1 JUDGE not, that you may not be judged. * For
2 with what judgment you judge, you shall be judged:
and with what measure you mete, it shall be measured
3 to you again. * And why seest thou the mote in thy
brother's eye; and seest not the beam that is in thy
4 own eye? * Or how sayest thou to thy brother: Let
me cast the mote out of thy eye; and behold a beam
5 is in thy own eye? *Thou hypocrite, cast out first the
beam out of thy own eye, and then thou shalt see to
cast out the mote out of thy brother's eye.
6 Give not that which is holy to dogs; neither cast ye
your pearls before swine, lest perhaps they trample them
under their feet, and turning upon you, they tear you.
7 Ask, and it shall be given you: seek, and you shall
8 find: knock, and it shall be opened to you. * For
every one that asketh, receiveth: and he that seeketh,
findeth: and to him that knocketh, it shall be opened.
9 * Or what man is there among you, of whom if his son
10 shall ask bread, will he reach him a stone? * Or if he
11 shall ask him a fish, will he reach him a serpent? * If

= ℣ 1. Luke vi. 37.—Rom ii. 1.
= ℣ 2. Mark iv. 24.
= ℣ 7. Matthew xxi. 22.—Mark xi. 24.—Luke xi. 9.—John xiv. 13.—James i. 6.
= ℣ 9. Luke xi. 11.

you, then, being evil, know how to give good gifts to your children: how much more will your Father, who is in heaven, give good things to them that ask him? *All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets. 12

Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. * How narrow is the gate, and strait is the way, that leadeth to life: and few there are that find it! 13 14

"Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. * By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? * Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. *A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. * Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. * Wherefore, by their fruits you shall know them. 15 16 17 18 19 20

Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven." * Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? * And then will I profess unto them, I never knew you: Depart from me, you 21 22 23

= ℣ 12. Tobias iv. 16.—Luke vi. 31.
= ℣ 13. Luke xiii. 24.
✠ ℣ 15—21. VII Sunday after Pentecost.
= ℣ 16. Luke vi. 44.
= ℣ 19. Matthew iii. 10.
= ℣ 21. Matthew xxv. 11.—Luke vi. 46.
= ℣ 22. Acts xix. 13.
= ℣ 23. Psalm vi. 9.—Matth. xxv. 41.—Luke xiii. 27.

24 that work iniquity. * Every one therefore that heareth
these my words, and doth them, shall be likened to a
25 wise man that built his house upon a rock; * and the
rain fell, and the floods came, and the winds blew, and
they beat upon that house, and it fell not, for it was
26 founded upon a rock. * And every one that heareth
these my words, and doth them not, shall be like a
27 foolish man that built his house upon the sand; * and
the rain fell, and the floods came, and the winds blew,
and they beat upon that house, and it fell, and great
was the fall thereof.
28 And it came to pass, when Jesus had fully ended
these words, the people were in admiration at his doc-
29 trine. *For he was teaching them as one having power,
and not as their Scribes and Pharisees.

CHAP. VIII.

Christ cleanses the leper; heals the centurion's servant, Peter's mother-in-law, and many others: stills the storm at sea; drives the devils out of two men possessed, and suffers them to go into the swine.

1 "AND when he was come down from the mountain,
2 great multitudes followed him: * and behold a leper
came, and adored him, saying: Lord, if thou wilt, thou
3 canst make me clean. *And Jesus, stretching forth his
hand, touched him, saying; I will: Be thou made
clean. And forthwith his leprosy was cleansed. * And
4 Jesus saith to him: See thou tell no man: but go,
shew thyself to the priest, and offer the gift which
Moses commanded, for a testimony unto them.
5 "And when he had entered into Capharnaum, there

= ℣ 24. Luke vi. 48.—Rom. ii. 13. —James i. 22.
= ℣ 29. Mark i. 22.—Luke iv. 32.
✠ ℣ 1—13. III Sunday after Epiph. or XXIV after Pentecost.
= ℣ 2. Mark i. 40.—Luke v. 12.
= ℣ 4. Leviticus xiv. 2.
= ℣ 5. Luke vii. 1.
✠ ℣ 5—13. I Thursday in Lent.

came to him a centurion, beseeching him,* and saying : 6
Lord, my servant lieth at home, sick of the palsy, and
is grievously tormented. *And Jesus saith to him: I 7
will come and heal him. *And the centurion, mak- 8
ing answer, said: Lord, I am not worthy that thou
shouldst enter under my roof: but only say the word,
and my servant shall be healed. *For I also am a man 9
subject to authority, having under me soldiers; and I
say to this, Go, and he goeth; and to another, Come,
and he cometh; and to my servant, Do this, and he
doth it. *And Jesus hearing, this, marvelled: and 10
said to them that followed him: Amen I say to you,
I have not found so great faith in Israel. *And I 11
say to you, that many shall come from the east and
the west, and shall sit down with Abraham, and Isaac,
and Jacob, in the kingdom of heaven: *but the 12
children of the kingdom shall be cast out into the
exterior darkness: there shall be weeping and gnash-
ing of teeth. *And Jesus said to the centurion: Go, 13
and as thou hast believed, so be it done to thee. And
the servant was healed at the same hour."

And when Jesus was come into Peter's house, he saw 14
his wife's mother lying, and sick of a fever: *and he 15
touched her hand, and the fever left her, and she arose,
and ministered to them. *And when evening was 16
come, they brought to him many that were possessed
with devils: and he cast out the spirits with his word:
and all that were sick he healed. *That it might be 17
fulfilled, which was spoken by Isaias the prophet, say-
ing: He took our infirmities, and bore our diseases.

And Jesus seeing great multitudes about him, gave 18
orders to pass over the water. *And a certain Scribe 19
came, and said to him: Master, I will follow thee

= ℣ 11. Malachias i. 11.
= ℣ 16. Mark i. 32.
= ℣ 17. Isaias liii. 4.—1st Peter ii. 24.

20 whithersoever thou shalt go. * And Jesus saith to him:
The foxes have holes, and the birds of the air nests:
but the Son of man hath not where to lay his head.
21 *And another of his disciples said to him: Lord, suffer
22 me first to go and bury my father. *But Jesus said to
him: Follow me, and let the dead bury their dead.
23 "And when he entered into the boat, his disciples
24 followed him. * And behold a great tempest arose in
the sea, so that the boat was covered with waves, but
25 he was asleep. * And they came to him, and awaked
26 him, saying: Lord, save us, we perish. * And Jesus
saith to them: Why are you fearful, O ye of little
faith? Then rising up, he commanded the winds, and
27 the sea, and there came a great calm. * But the men
wondered, saying: What manner of man is this? for
the winds and the sea obey him."
28 And when he was come on the other side of the
water, into the country of the Gerasens, there met him
two that were possessed with devils, coming out of the
sepulchres, exceeding fierce, so that none could pass
29 by that way. * And behold they cried out, saying:
What have we to do with thee, Jesus, Son of God?
art thou come hither to torment us before the time?
30 * And there was not far from them, an herd of many
31 swine feeding. * And the devils besought him, say-
ing: If thou cast us out hence, send us into the herd
32 of swine. *And he said to them: Go. But they going
out, went into the swine, and behold the whole herd
run violently down a steep place into the sea, and they
33 perished in the waters. * And they that kept them
fled: and coming into the city, told every thing, and
concerning them that had been possessed by the devils.

= ℣ 20. Luke ix. 58.
= ℣ 23. Mark iv. 36.—Luke viii. 22.
✠ ℣ 23—27. IV Sunday after Epiphany or XXV after Pentecost.
= ℣ 28. Mark v. 1.—Luke viii. 26.
= ℣ 30. Mark v. 11.—Luke viii. 32.

* And behold the whole city went out to meet Jesus; 34
and when they saw him, they besought him that he would depart from their coasts.

CHAP. IX.

Christ heals one sick of the palsy; calls Matthew; cures the issue of blood; raises to life the daughter of Jarus; gives sight to two blind; and heals a dumb man possessed by the devil.

"AND, entering into a boat, he passed over the 1
water, and came into his own city. * And behold they 2
brought to him one sick of the palsy, lying in a bed.
And Jesus seeing their faith, said to the man sick of
the palsy: Be of good heart, son, thy sins are forgiven
thee. * And behold some of the Scribes said within 3
themselves: He blasphemeth. * And Jesus seeing 4
their thoughts, said: Why do you think evil in your
hearts? Whether is it easier to say, thy sins are forgiven 5
thee: or to say, arise and walk? * But that you may 6
know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy)
Arise, take up thy bed, and go into thy house. * And 7
he arose, and went into his house. * And the mul- 8
titudes seeing it, feared, and glorified God that gave
such power to men."

"And when Jesus passed on from thence, he saw 9
a man, sitting in the custom-house, named Matthew;
and he saith to him: Follow me. And he arose up,
and followed him. * And it came to pass, as he was 10
sitting at meat in the house, behold many publicans
and sinners came, and sat down with Jesus and his
disciples. * And the Pharisees seeing it, said to his 11

= ℣ 34. Mark v. 17.—Luke viii. 37.
℟ ℣ 1—8. XVIII Sunday after Pentecost.
= ℣ 2. Mark ii. 3.—Luke v. 18.
= ℣ 9. Mark ii. 14.—Luke v. 27.
℟ ℣ 9—13. St. Matthew Ap. 21 September.

disciples: why doth your Master eat with Publicans
12 and sinners? * But Jesus hearing it, said: They that
are in health, need not a physician, but they that are ill.
13 * Go then and learn what this meaneth, I will have
mercy, and not sacrifice. For I am not come to call the
just, but sinners."

14 Then came to him the disciples of John, saying:
Why do we and the Pharisees fast often, but thy dis-
15 ciples do not fast? * And Jesus said to them: Can
the children of the bridegroom mourn, as long as the
bridegroom is with them? But the days will come
when the bridegroom shall be taken away from them,
16 and then they shall fast. * And nobody putteth a piece
of raw cloth unto an old garment. For it taketh
away the fullness thereof from the garment, and there
17 is made a greater rent. * Neither do they put new
wine into old bottles. Otherwise the bottles break,
and the wine runneth out, and the bottles perish. But
new wine they put into new bottles: and both are
preserved.

18 "As he was speaking these things unto them, be-
hold a certain ruler came up, and adored him, saying:
Lord, my daughter is even now dead; but come, lay
19 thy hand upon her, and she shall live. * And Jesus
20 rising up followed him, with his disciples. *And be-
hold a woman who was troubled with an issue of blood
twelve years, came behind him, and touched the hem
21 of his garment. * For she said within herself: If I
22 shall touch only his garment I shall be healed. * But
Jesus turning and seeing her, said: Be of good heart,
daughter, thy faith hath made thee whole. And the

= ℣ 13. Osee vi. 6.—Matth. xii. 7. —1st Timothy, i. 15.
= ℣ 14. Mark ii. 18.—Luke v. 33.
= ℣ 18. Mark v. 22.—Luke viii. 41.
✠ ℣ 18—26. XXIII Sunday after Pentecost.
= ℣ 20. Mark v. 25.—Luke viii. 43.

woman was made whole from that hour. *And when 23
Jesus was come into the house of the ruler, and saw
the minstrels and the multitude making a rout, * He 24
said: Give place, for the girl is not dead, but sleepeth.
And they laughed him to scorn. *And when the 25
multitude was put forth, he went in, and took her by
the hand. And the maid arose. * And the fame hereof 26
went abroad into all that country."

And as Jesus passed from thence, there followed him 27
two blind men crying out and saying, Have mercy on
us, O Son of David. * And when he was come to the 28
house, the blind men came to him. And Jesus saith
to them, Do you believe, that I can do this unto you?
They say to him, Yea, Lord. * Then he touched their 29
eyes, saying: According to your faith, be it done unto
you. * And their eyes were opened, and Jesus strictly 30
charged them, saying, See that no man know this:
* But they going out, spread his fame abroad in all that 31
country.

And when they were gone out, behold they brought 32
him a dumb man, possessed with a devil. *And after 33
the devil was cast out, the dumb man spoke, and the
multitudes wondered, saying, Never was the like seen
in Israel. * But the Pharisees said, By the prince of 34
devils he casteth out devils.

And Jesus went about all the cities, and towns, 35
teaching in their synagogues, and preaching the gos-
pel of the kingdom, and healing every disease, and
every infirmity. * And seeing the multitudes, he had 36
compassion on them: because they were distressed,
and lying like sheep that have no shepherd. * Then 37
he saith to his disciples, The harvest indeed is great,
but the labourers are few. * Pray ye therefore the 38

= ℣ 32. Matthew xii. 22.—Luke xi. 14.
= ℣ 35. Mark vi. 6
= ℣ 37. Luke x. 2.

Lord of the harvest, that he send forth labourers into his harvest.

CHAP. X.

Christ sends out his twelve apostles, with the power of miracles. The lessons he gives them.

1 AND having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities.

2 And the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his
3 brother, * James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James *the son* of Alpheus, and
4 Thaddeus, * Simon the Cananean, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent: commanding them saying, Go ye not into the way of the Gentiles, and into
6 the cities of the Samaritans enter ye not: * but go ye
7 rather to the lost sheep of the house of Israel. * "And going, preach, saying, The kingdom of heaven is at
8 hand. * Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely have you received,
9 freely give. * Do not possess gold, nor silver, nor
10 money in your purses: * no skrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is
11 worthy of his meat. * And into whatsoever city or town you shall enter, inquire who in it is worthy:
12 and there abide till you go thence. * And when you come into the house, salute it, saying: Peace be to this house.

= ℣ 1. Mark iii. 14, 15.—Luke vi. 13.—ix. 1.
⊠ ℣ 7—14. For travellers.
= ℣ 9.—Mark vi. 8.—Luke ix. 3. —x. 4.

And if that house be worthy, your peace shall come 13
upon it; but if it be not worthy, your peace shall re-
turn to you. * And whosoever shall not receive you, 14
nor hear your words: going forth out of that house or
city, shake off the dust from your feet." *Amen, I say 15
to you, it shall be more tolerable for the land of Sodom
and Gomorrha in the day of judgment, than for that
city.

" Behold I send you as sheep in the midst of 16
wolves. Be ye therefore wise as serpents and simple
as doves. * But beware of men. For they will deliver 17
you up in councils, and they will scourge you in
their synagogues. * And you shall be brought before 18
governors, and before kings for my sake, for a testi-
mony to them and to the Gentiles: * but when they 19
shall deliver you up, take no thought how or what to
speak: for it shall be given you in that hour what to
speak. * For it is not you that speak, but the Spirit 20
of your Father that speaketh in you. * The brother 21
also shall deliver up the brother to death, and the
father the son; and the children shall rise up against
their parents, and shall put them to death. * And you 22
shall be hated by all men for my name's sake: but he
that shall persevere unto the end, he shall be saved."

" And when they shall persecute you in this city, 23
flee into another. Amen, I say to you, you shall not
finish all the cities of Israel, till the Son of man come.

The disciple is not above the master, nor the 24
servant above his lord. * It is enough for the dis- 25
ciple, that he be as his master, and the servant as his
lord. If they have called the good man of the house

= ℣ 16. Luke x. 3.
⁂ ℣ 16—22. St. Barnabas, Apost. 11 June.
= ℣ 19. Luke xii. 11.
⁂ ℣ 23—28. S. Athanasius, 2 May.
= ℣ 24. Luke vi. 40.—John xiii. 16.—xv. 20.

Beelzebub, how much more them of his household?
26 * Therefore fear them not. " For nothing is covered
that shall not be revealed, nor hid, that shall not be
27 known. * That which I tell you in the dark, speak ye in
the light: and that which you hear in the ear, preach
28 ye upon the house-tops; * and fear ye not them that
kill the body, and are not able to kill the soul: but
rather fear him that can destroy both soul and body,
into hell."
29 Are not two sparrows sold for a farthing? and not
one of them shall fall on the ground without your
30 Father. * But the very hairs of your head are all
31 numbered. * Fear not therefore: better are you than
32 many sparrows. * Every one, therefore, that shall con-
fess me before men, I will also confess him before my
33 Father who is in heaven. * But he that shall deny
me before men, I will also deny him before my Father,
34 who is in heaven." * " Do not think that I came to
send peace upon earth: I came not to send peace,
35 but the sword. * For I came to set a man at variance
against his father, and the daughter against her mother,
and the daughter-in-law against her mother-in-law.
36 *And a man's enemies shall be they of his own house-
37 hold. * He that loveth father or mother more than
me, is not worthy of me: and he that loveth son or
38 daughter more than me, is not worthy of me. * And
he that taketh not up his cross and followeth me, is
39 not worthy of me. * He that findeth his life, shall lose
it: and he that shall lose his life for me, shall find it.

= ℣ 26. Mark iv. 22.—Luke viii. 17.—xii. 2.
⊠ ℣ 26—33. Of a martyr, not bishop.
= ℣ 29. 2d Kings, xiv. 11.—Acts xxvii. 34.
= ℣ 32. Mark viii. 38.—Luke ix. 26.—xii. 8.—2 Tim. ii. 12.
= ℣ 34. Luke xii. 51.
⊠ ℣ 34—42. Of a martyr, not bishop.
= ℣ 36. Micheas vii. 6.
= ℣ 37. Luke xiv. 26.
= ℣ 38. Matthew xvi. 24.—Mark viii. 34.—Luke xiv. 27.
= ℣ 39. Luke ix. 24.—xvii. 33.—John xii. 25.

He that receiveth you, receiveth me: and he that 40
receiveth me, receiveth him that sent me: * he that 41
receiveth a prophet in the name of a prophet, shall receive the reward of a prophet; and he that receiveth a just man in the name of a just man, shall receive the reward of a just man; * and whosoever shall give 42
to drink, to one of these little ones, a cup of cold water, only in the name of a disciple, Amen, I say to you, he shall not lose his reward."

CHAP. XI.

John sends his disciples to Christ, who upbraids the Jews with their incredulity, and calls to him such as are sensible of their burthens.

AND it came to pass: when Jesus had made an 1
end of commanding his twelve disciples, he passed from thence, to teach and preach in their cities.

" Now, when John had heard in prison the works 2
of Christ; sending two of his disciples, he said to him:
*Art thou he that art to come, or look we for another? 3
*And Jesus making answer said to them: Go and re- 4
late to John what you have heard and seen. * The 5
blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them: * and blessed is he that shall 6
not be scandalized in me.

And when they went their way, Jesus began to say 7
to the multitudes concerning John: What went you out into the desert to see? a reed shaken with the wind? * But what went you out to see? a man 8
cloathed in soft garments? Behold they that are cloathed in soft garments, are in the houses of kings,

= ℣ 40. Luke x. 16.—John xiii. 20.
= ℣ 42. Mark ix. 40.
= ℣ 2. Luke vii. 18.
⊠ ℣ 2—10. II Sunday in Advent.
= ℣ 5. Isaias xxxv. 5.—lxi. 1.
= ℣ 7. Luke vii. 24.

9 * But what went you out to see? a prophet? yea, I
10 tell you, and more than a prophet. * For this is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee."
11 Amen I say to you, there hath not risen among them that are born of women, a greater than John the Baptist: yet he that is the lesser in the kingdom of
12 heaven is greater than he. * And from the days of John the Baptist until now, the kingdom of heaven
13 suffereth violence, and the violent bear it away. * For all the prophets, and the law, prophesied until John:
14 * And if you will receive it, he is Elias that is to come.
15 * He that hath ears to hear, let him hear.
16 "But whereunto shall I esteem this generation to be like? It is like to children sitting in the market-
17 place, *who, crying to their companions, say: We have piped to you, and you have not danced: we have la-
18 mented, and you have not mourned. * For John came neither eating nor drinking; and they say, He hath a
19 devil. * The Son of Man came eating and drinking; and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.
20 Then began he to upbraid the cities, wherein were done the most of his miracles, for that they had not
21 done penance. * Wo to thee Corozain, wo to thee Beth-saida: for, if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had
22 long ago done penance in sack-cloth and ashes. * But I say unto you that it shall be more tolerable for Tyre
23 and Sidon in the day of judgment than for you. *And thou Capharnaum, shalt thou be exalted up to heaven? thou shalt go down even unto hell. For, if in Sodom

= ℣ 10. Malach. iii. 1.—Mark i. 2. —Luke vii. 27.
= ℣ 14. Malachias iv. 5.
= ℣ 21. Luke x. 13.

had been wrought the miracles that have been wrought in thee, perhaps it had remained unto this day. *But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. 24

"At that time, Jesus answered, and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to little ones. *Yea, Father; for so hath it seemed good in thy sight. *All things are delivered to me by my Father. And no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal *him*. *Come to me all you that labour, and are burthened, and I will refresh you. *Take up my yoke upon you, and learn of me, because I am meek, and humble of heart: and you shall find rest to your souls. *For my yoke is sweet and my burthen light." 25 26 27 28 29 30

CHAP. XII.

Christ reproves the blindness of the Pharisees, and confutes their attributing his miracles to Satan.

AT that time, Jesus went through the corn on the sabbath: and his disciples, being hungry, began to pluck the ears, and to eat. *And the Pharisees seeing them, said to him: Behold thy disciples do that which is not lawful to do on the sabbath-days. *But he said to them: Have you not read what David did, when he was hungry, and they that were with him: *How 1 2 3 4

✠ ℣ 25—30. Of many martyrs.
= ℣ 27. John vi. 46.—vii. 28.—viii. 19.—x. 15.
= ℣ 29. Jeremias vi. 16.
= ℣ 30. 1st John, v. 3.
= ℣ 1. Mark ii. 23.—Luke vi. 1.
= ℣ 3. 1st Kings xxi. 6.
= ℣ 4. Leviticus xxiv. 9.

℣ 4. *The loaves of proposition.* So were called the twelve loaves which were placed before the sanctuary in the temple of God. Also translated, *Holy Bread* and *Shew-bread.*

he entered into the house of God, and did eat the loaves of proposition, which it was not lawful for him to eat, nor for them that were with him, but for the
5 priests only? * Or have ye not read in the law, that, on the sabbath-days, the priests in the temple break
6 the sabbath, and are without blame? *But I tell you,
7 that there is here a greater than the temple. * And if you knew what this meaneth, I will have mercy and not sacrifice: you would never have condemned
8 the innocent. * For the son of man is Lord, even of the sabbath.
9 And when he had passed from thence, he came into
10 their synagogue. *And behold there was a man who had a withered hand, and they asked him, saying: Is it lawful to heal on the sabbath-days? that they might
11 accuse him. * But he said to them: What man shall there be among you, that hath one sheep: and if the same fall into a pit on the sabbath-day, will he not
12 take hold on it and lift it up? * How much better is a man than a sheep? Therefore it is lawful to do a
13 good deed on the sabbath-days. * Then he saith to the man: Stretch forth thy hand, and he stretched it forth, and it was restored to health even as the other.
14 And the Pharisees going out, made a consultation
15 against him, how they might destroy him. * But Jesus knowing it, retired from thence: and many fol-
16 lowed him, and he healed them all. *And he charged
17 them that they should not make him known. * That it might be fulfilled which was spoken by Isaias the
18 prophet saying: * Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall

= ℣ 5. Numbers xxviii. 9.
= ℣ 7. 1st Kings xv. 22.—Ecclesiastes iv. 17.—Osee vi. 6.—Matthew ix. 13.
= ℣ 10. Mark iii. 1.—Luke vi. 6.
= ℣ 18. Isaias xl. ii. 1.

shew judgment to the Gentiles. * He shall not con- 19
tend, nor cry out, neither shall any man hear his voice
in the streets. * The bruised reed he shall not break, 20
and smoaking flax he shall not extinguish: till he send
forth judgment unto victory. * And in his name the 21
Gentiles shall hope.

Then was offered to him one possessed with a devil, 22
blind and dumb: and he healed him, so that he spoke
and saw. *And all the multitudes were amazed and 23
said: Is not this the son of David? * But the Phari- 24
sees hearing it, said: This man casteth not out devils
but by Beelzebub the prince of the devils. *And Jesus 25
knowing their thoughts, said to them:

Every kingdom divided against itself, shall be made
desolate: and every city or house divided against itself,
shall not stand. *And if Satan cast out Satan, he is 26
divided against himself: how then shall his kingdom
stand? *And if I by Beelzebub cast out devils, by 27
whom do your children cast them out? Therefore they
shall be your judges. * But if I by the spirit of God 28
cast out devils, then is the kingdom of God come upon
you. * Or how can any one enter into the house of 29
the strong, and rifle his goods, unless he first bind the
strong? and then he will rifle his house. * He that 30
is not with me, is against me: and he that gathereth
not with me, scattereth. * Therefore I say to you: 31
Every sin and blasphemy shall be forgiven men, but
the blasphemy of the Spirit shall not be forgiven. * And 32
whosoever shall speak a word against the Son of man,

= ℣ 24. Matth. ix. 34.—Mark iii. 22.—Luke xi. 15.

= ℣ 25. Luke xi. 17.

℣ 31. *The blasphemy of the Spirit.* The blasphemy here spoken of is that obstinacy in sin, or wilful opposition to the spirit of God, which terminates in final impenitence: otherwise there is no sin which God cannot or will not forgive, to such as sincerely repent, and have recourse to the keys of the church.

= ℣ 31. Mark iii. 28, 29.—Luke xii. 10.

it shall be forgiven him: but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither
33 in this world, nor in the world to come. * Either make the tree good, and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree
34 is known. * O generation of vipers, how can you speak good things, whereas you are evil? for out of the abun-
35 dance of the heart the mouth speaketh. *A good man out of a good treasure bringeth forth good things: and an evil man out of an evil treasure bringeth forth evil
36 things. * But I say unto you, that every idle word that men shall speak, they shall render an account for
37 it in the day of judgment. * For, by thy words, thou shalt be justified, and by thy words, thou shalt be condemned.

38 " Then some of the Scribes and Pharisees answered him saying: Master, we would see a sign from thee.
39 * Who answering said to them:

An evil and adulterous generation seeketh a sign; and a sign shall not be given it, but the sign of Jonas
40 the prophet. * For as Jonas was in the whale's belly three days and three nights: so shall the son of man be in the heart of the earth three days and three nights,
41 * The men of Ninive shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a
42 greater than Jonas here. * The queen of the south shall rise in judgment with this generation, and shall condemn it because she came from the ends of the earth to hear the wisdom of Solomon, and behold a
43 greater than Solomon here. *And, when an unclean

= ℣ 34. Luke vi. 45.
✠ ℣ 38—50. II Wednesday in Lent.
= ℣ 39. Matth. xvi. 4.—Luke xi. 29.—1st Corinth. i. 22.—Jonas ii. 1.
= ℣ 41. Jonas iii. 5.
= ℣ 42. 3d Kings x. 1.—2d. Paralip. ix. 1.
= ℣ 43. Luke xi. 24.

spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. * Then he saith 44
I will return into my house from whence I came out. And coming he findeth it empty, swept, and garnished.
* Then he goeth, and taketh with him seven other 45
spirits, more wicked than himself, and they enter in and dwell there: and the last state of that man is made worse than the first. So shall it be also to this wicked generation.

"As he was yet speaking to the multitudes, behold 46
his mother and his brethren stood without, seeking to speak to him. *And one said unto him, Behold thy 47
mother and thy brethren stand without, seeking thee.
* But he, answering him that told him, said: who is 48
my mother, and who are my brethren? *And stretching 49
forth his hand towards his disciples, he said: Behold my mother and my brethren. * For whosoever shall do 50
the will of my Father, that is in heaven: he is my brother, and sister, and mother."

CHAP. XIII.

The parables of the sower: of the cockle; of the mustard seed, &c.

THE same day, Jesus going out of the house, sat by 1
the sea-side, * and great multiudes were gathered to- 2
gether unto him, so that he went up into a boat and sat: and all the multitude stood on the shore; * and 3
he spoke to them many things in parables, saying:

Behold the sower went forth to sow. *And whilst he 4
soweth some fell by the way side, and the birds of the

= ℣ 45. 2d Peter, ii. 20.
= ℣ 46. Mark iii. 31.—Luke viii. 19.
✠ ℣ 46—50. The Seven Brothers MM. 10 July.

℣ 48. *Who is my mother?* This was not spoken by way of slighting his mother; but to shew that we are never to suffer ourselves to be taken off from the service of God, by any inordinate affection to our earthly parents: and that what our Lord chiefly regarded in his mother, was her doing the will of his Father in heaven.

= ℣ 2. Mark iv. 1.—Luke viii. 4.

5 air came and ate them up. *And other some fell upon
stony ground, where they had not much earth: and
they sprung up immediately, because they had no
6 deepness of earth: *and when the sun was up, they
were scorched: and because they had not root, they
7 withered away. *And others fell among thorns: and
8 the thorns grew up and choked them. *And others
fell upon good ground: and they brought forth fruit,
some an hundred-fold, some sixty-fold, and some
9 thirty-fold. * He that hath ears to hear, let him hear.
10 And his disciples came and said to him: Why
11 speakest thou to them in parables? * Who answered
and said to them: because to you, it is given to know
the mysteries of the kingdom of heaven: but to them,
12 it is not given. *For he that hath, to him shall be
given, and he shall abound: but he that hath not,
from him shall be taken away that also which he hath.
13 *Therefore do I speak to them in parables: be-
cause, seeing, they see not; and, hearing, they hear not;
14 neither do they understand: *and the prophecy of
Isaias is fulfilled in them, who saith: By hearing, you
shall hear; and shall not understand; and, seeing you
15 shall see, and shall not perceive. *For the heart of
this people is grown gross, and with their ears they
have been dull of hearing, and their eyes they have
shut: lest at any time they should see with their eyes,
and hear with their ears, and understand with their
16 heart, and be converted, and I should heal them. *But
blessed are your eyes, because they see, and your ears,
17 because they hear. *For, Amen I say to you, that
many prophets and just men have desired to see the
things that you see, and have not seen them: and to
hear the things that you hear, and have not heard

= ℣ 12. Matthew xxv. 29.
= ℣ 14. Isaias vi. 9.—Mark iv. 12.—Luke viii. 10.—John xii. 40.—Acts xxviii. 26.—Romans xi. 8.
= ℣ 16. Luke x. 24.

them. * Hear you therefore the parable of the sower. 18
When any one heareth the word of the kingdom, 19
and understandeth it not, there cometh the wicked one
and catcheth away that which was sown in his heart:
this is he that received the seed by the way side. *And 20
he that received the seed upon stony ground: this is
he that heareth the word, and immediately receiveth
it with joy. * Yet hath he not root in himself, but is 21
only for a time: and when there ariseth tribulation and
persecution because of the word, he is presently scan-
dalized. *And he that received the seed among thorns: 22
is he that heareth the word, and the care of this world
and the deceitfulness of riches choketh up the word,
and he becometh fruitless. * But he that received the 23
seed upon good ground: this is he that heareth the
word, and understandeth, and beareth fruit, and yield-
eth the one an hundred-fold, and another sixty, and
another thirty.

Another parable he proposed to them, saying: "The 24
kingdom of heaven is likened to a man that sowed good
seed in his field. * But while men were asleep, his 25
enemy came and oversowed cockle among the wheat,
and went his way. *And when the blade was sprung 26
up, and had brought forth fruit, then appeared also
the cockle. *And the servants of the good man of the 27
house coming, said to him: Sir, didst thou not sow
good seed in thy field? whence then hath it cockle?
*And he said to them: an enemy hath done this. And 28
the servants said to him: wilt thou, that we go and
gather it up? *And he said: No, lest perhaps gathering 29
up the cockle, you root up the wheat also together with
it. * Suffer both to grow until the harvest, and in the 30
time of the harvest I will say to the reapers: Gather

= ℣ 24. Mark iv. 26.

✠ ℣ 24—30. V Sunday after Epiphany, or XXVI after Pentecost.

up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn."

31 "Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard-
32 seed, which a man took and sowed in his field. *Which is the least indeed of all seeds: but, when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the
33 branches thereof. *Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

34 All these things Jesus spoke in parables to the multitudes, and without parables he did not speak to them:
35 That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth in parables, I will utter things hidden from the foundation of the world."

36 Then having sent away the multitudes he came into the house, and his disciples came to him, saying: Expound to us the parable of the cockle of the field.
37 *Who made answer and said to them: He that soweth
38 the good seed, is the Son of man. *And the field is the world. And the good seed are the children of the kingdom. And the cockle, are the children of the
39 wicked one. *And the enemy that sowed them, is the devil. But the harvest, is the end of the world.
40 And the reapers, are the angels. *Even as cockle therefore is gathered up, and burnt with fire: so
41 shall it be at the end of the world. *The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity:

= ℣ 31. Mark iv. 31.—Luke xiii. 19.
℟ ℣ 31—35. VI Sunday after Epiphany, or XXVII after Pentecost.
= ℣ 33. Luke xiii. 21.
= ℣ 35. Psalm lxxvii. 2.
= ℣ 36. Mark iv. 34.
= ℣ 39. Apocalypse xiv. 15.

* And shall cast them into the furnace of fire: There shall be weeping and gnashing of teeth. * Then shall 43
the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear.

" The kingdom of heaven is like unto a treasure 44
hidden in a field. Which a man having found, hid it, and for joy thereof goeth, and selleth all that he hath, and buyeth that field. *Again, the kingdom of heaven 45
is like to a merchant seeking good pearls. *Who, when 46
he had found one pearl of great price, went his way, and sold all that he had, and bought it.

Again, the kingdom of heaven is like to a net cast 47
into the sea, and gathering together of all kind of fishes. * Which, when it was filled, they drew out, and 48
sitting by the shore, they chose out the good into vessels, but the bad they cast forth. * So shall it be at the 49
end of the world. The angels shall go out, and shall separate the wicked from among the just. * And shall 50
cast them into the furnace of fire; there shall be weeping and gnashing of teeth. *Have ye understood all 51
these things? They say to him, Yes. * He said unto 52
them: Therefore every Scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old."

And it came to pass: when Jesus had finished these 53
parables, he passed from thence. *And, coming into 54
his own country, he taught them in their synagogues, so that they wondered and said: How came this man by this wisdom and miracles? * Is not this the carpen- 55
ter's son? Is not his mother called Mary, and his brethren

= ℣ 43. Wisdom iii. 7.—Daniel xii. 3.
✠ ℣ 44—52. Of a Virgin or Virgin and Martyr.
= ℣ 54. Mark vi. 1, 2.—Luke iv. 16.
℣ 55. *His brethren.* These were the children of Mary the wife of Cleophas, and therefore, according to the usual style of the scripture, were called brethren, that is, near relations to our Saviour.
= ℣ 55. John vi. 42.

56 James, and Joseph, and Simon, and Jude: *And his sisters, are they not all with us? Whence, therefore,
57 hath he all these things? *And they were scandalized in his regard. But Jesus said to them: A prophet is not without honour, save in his own country, and in
58 his own house. *And he wrought not many miracles there, because of their unbelief.

CHAP. XIV.

Herod puts John to death. Christ feeds 5000 in the desert: He walks upon the sea, and heals all the diseased with the touch of his garment.

1 AT that time, Herod the Tetrarch heard the fame
2 of Jesus: *And he said to his servants: This is John the Baptist: he is risen from the dead, and therefore
3 mighty works shew forth themselves in him. *For Herod had apprehended John, and bound him, and put him into prison because of Herodias, his brother's
4 wife. *For John said to him: It is not lawful for thee
5 to have her. *And having a mind to put him to death, he feared the people: because they esteemed him as
6 a prophet. *But on Herod's birth-day, the daughter of Herodias danced before them: and pleased Herod.
7 *Whereupon he promised with an oath, to give her
8 whatsoever she would ask of him. *But she being instructed before by her mother, saith: Give me here
9 in a dish, the head of John the Baptist. *And the king was struck sad: yet because of his oath, and for them that sat with him at table he commanded it to be given.
10 *And he sent, and beheaded John in the prison.
11 And his head was brought in a dish: and it was given
12 to the damsel, and she brought it to her mother. *And his disciples came and took the body and buried it, and came and told Jesus.

= ℣ 1. Mark vi. 14.—Luke ix. 7. | = ℣ 5. Matthew xxi. 26.
= ℣ 3. Mark vi. 17.—Luke iii. 19.

Which when Jesus had heard, he retired from thence 13
by boat, into a desert place apart, and the multitudes
having heard of it, followed him on foot out of the
cities. *And he coming forth saw a great multitude, 14
and had compassion on them, and healed their sick.
*And when it was evening, his disciples came to him, 15
saying: This is a desert place, and the hour is now
past: send away the multitudes, that going into the
towns, they may buy themselves victuals. * But Jesus 16
said to them: They have no need to go: give you
them to eat. * They answered him: We have not here, 17
but five loaves, and two fishes. * Who said to them: 18
bring them hither to me. * And when he had com- 19
manded the multitudes to sit down upon the grass, he
took the five loaves and the two fishes, and, looking up
to heaven, he blessed, and brake, and gave the loaves
to his disciples, and the disciples to the multitudes.
*And they did all eat, and were filled. And they took 20
up what remained, twelve full baskets of fragments.
*And the number of them that did eat, was five thou- 21
sand men, besides women and children.

" And forthwith Jesus obliged his disciples to go up 22
into the boat, and to go before him over the water, till
he dismissed the people. * And having dismissed the 23
multitude, he went up into a mountain alone to pray.
And when it was evening, he was there alone. * But 24
the boat in the midst of the sea, was tossed with the
waves: for the wind was contrary. *And in the fourth 25
watch of the night, he came to them walking upon the
sea. * And they, seeing him walking upon the sea,
were troubled, saying: It is an apparition, and they

℣ 13. Mark vi. 32.—Luke ix. 10.—John vi. 1.
℣ 15. Mark vi. 35, 36.
℣ 17. John vi. 9.
℣ 22. Mark vi. 45.
℣ 22—33. The Octave of SS. Peter and Paul, 6 July.
℣ 23. Mark vi. 46.—John vi. 15.

27 cried out for fear. *And immediately Jesus spoke to them, saying: Be of good heart, it is I, fear ye not.
28 *And Peter making answer, said: Lord, if it be thou,
29 bid me come to thee upon the waters. *And he said: Come. And Peter going down out of the boat, walked
30 upon the water to come to Jesus. * But seeing the wind strong, he was afraid; and, when he began to sink, he
31 cried out, saying: Lord, save me. *And immediately Jesus, stretching forth his hand, took hold of him, and said to him: O thou of little faith, why didst thou doubt?
32 *And when they were come up into the boat, the wind
33 ceased. * And they that were in the boat, came and adored him, saying: Indeed thou art the Son of God."
34 And having passed the water, they came into the
35 country of Genesar. *And when the men of that place had knowledge of him, they sent into all that country,
36 and brought to him all that were diseased. *And they besought him that they might touch but the hem of his garment, and as many as touched were made whole.

CHAP. XV.

Christ reproves the Scribes. He cures the daughter of the woman of Chanaan; and many others: and feeds 4000 *with seven loaves.*

1 "THEN came to him from Jerusalem, Scribes and
2 Pharisees, saying: * Why do thy disciples transgress the tradition of the ancients? For they wash not their
3 hands when they eat bread. * But he answering, said to them: Why do you also transgress the command-
4 ment of God for your tradition? For God said: * Honour thy father and mother. And: he that shall
5 curse father or mother let him die the death. * But

= ℣ 34. Mark vi. 53.
= ℣ 1. Mark vii. 1.
✠ ℣ 1—20. IV Wednesday in Lent.
= ℣ 2. Mark vii. 5.
= ℣ 4. Exod. xx. 12.—Deut. v. 16. —Ephesians vi. 2.=Exod. xxi. 17.—Leviticus xx. 9.—Proverbs xx. 20.

you say: whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee. *And he shall not honour his father or his mother: 6
and you have made void the commandment of God for your tradition. *Hypocrites, well hath Isaias prophesied of you, saying: *This people honoureth me with 7 8
their lips; but their heart is far from me. *And in vain do they worship me, teaching doctrines and commandments of men. 9

And having called together the multitudes unto him, 10
he said to them: Hear ye, and understand. *Not that 11
which goeth into the mouth, defileth a man: but what cometh out of the mouth, this defileth a man. *Then 12
came his disciples, and said to him: Dost thou know, that the Pharisees, when they heard this word were scandalized? *But he answering, said: Every plant, which 13
my heavenly Father hath not planted, shall be rooted up. *Let them alone: they are blind, and leaders of 14
the blind. And if the blind lead the blind, both fall into the pit. *And Peter answering, said to him: Ex- 15
pound to us this parable. *But he said: Are you also 16
yet without understanding? *Do you not understand, 17
that whatsoever entereth into the mouth, goeth into the belly, and is cast out into the privy? *But the 18
things which proceed out of the mouth, come forth

= ℣ 8. Isaias xxix. 13.—Mark vii. 6.

℣ 9. *Commandments of men.* The doctrines and commandments here reprehended, are such as are either contrary to the love of God, (as that of neglecting parents, under pretence of giving to God,) or at least are frivolous, unprofitable, and nowise conducing to true piety, as that of often washing hands, &c. without regard to the purity of the heart.

℣ 11. *Not that which goeth in,* &c. No uncleanness in meat, nor any dirt contracted by eating it, with unwashed hands, can defile the soul: but sin alone; or a disobedience of the heart to the ordinance and will of God. And thus, when Adam took the forbidden fruit, it was not the apple which entered into the mouth, but the disobedience to the law of God, which defiled him.

= ℣ 13. John xv. 2.

= ℣ 14. Luke vi. 39.

= ℣ 15. Mark vii. 17.

19 from the heart, and those things defile a man. * For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blas-
20 phemies. * These are the things that defile a man. But to eat with unwashed hands, doth not defile a man."

21 "And Jesus went from thence, and retired into the
22 coasts of Tyre and Sidon. * And behold a woman of Canaan who came out of those coasts, crying out, said to him: Have mercy on me, O Lord, the Son of David:
23 my daughter is grievously troubled by a devil. * Who answered her not a word. And his disciples came and besought him, saying: Send her away for she crieth
24 after us: * and he answering, said: I was not sent but
25 to the sheep that are lost of the house of Israel. * But she came and adored him, saying: Lord, help me.
26 * Who answering, said: It is not good to take the
27 bread of the children, and to cast it to the dogs. * But she said, Yea, Lord: for the whelps also eat of the
28 crums that fall from the table of their masters. * Then Jesus answering, said to her: O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour."

29 And when Jesus had passed away from thence, he came nigh the sea of Galilee: and going up into a
30 mountain he sat there. *And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast
31 them down at his feet, and he healed them: * so that the multitudes marvelled, seeing the dumb speak, the lame walk, the blind see: and they glorified the God
32 of Israel. * And Jesus called together his disciples,

= ℣ 21. Mark vii. 24.
✠ ℣ 21—28. II Thursday in Lent.
= ℣ 24. Matth. x. 6.—John x. 3.
= ℣ 30. Isaias xxxv. 5, 6.
= ℣ 32. Mark viii. 1, 2, 3.

and said: I have compassion on the multitude, because they continue with me, now three days, and have not what to eat: I will not send them away fasting, lest they faint in the way. *And the disciples say unto him: 33
Whence then should we have so many loaves in the desert, as to fill so great a multitude? *And Jesus said 34
to them: How many loaves have you? But they said seven; and a few little fishes. *And he commanded 35
the multitude to sit down upon the ground. *And 36
taking the seven loaves, and the fishes, and giving thanks, he brake, and gave to his disciples, and the disciples gave to the people. *And they did all eat, 37
and had their fill. And they took up seven baskets full, of what remained of the fragments. *And they 38
that did eat, were four thousand men, beside children and women.

And having dismissed the multitude, he went up 39
into a boat, and came into the coasts of Magedan.

CHAP. XVI.

Christ refuses to shew the Pharisees a sign from heaven. Peter's confession is rewarded. He is rebuked for opposing Christ's Passion. All his followers must deny themselves.

AND there came to him the Pharisees and Saducees, 1
tempting: and they asked him to shew them a sign from heaven. *But he answered, and said to them: 2
When it is evening, you say: It will be fair weather, for the sky is red. *And in the morning: To-day 3
there will be a storm, for the sky is red and lowering. You know then how to discern the face of the sky: and can you not know the signs of the times? *A 4
wicked and adulterous generation seeketh after a sign:

= ℣ 1. Mark viii. 11.
= ℣ 2. Luke xii. 54.
= ℣ 4. Matthew xii. 39.—Jonas ii. 1.

and a sign shall not be given it, but the sign of Jonas the prophet. And he left them and went away.

5 And when his disciples were come over the water,
6 they had forgotten to take bread. * Who said to them: Take heed, and beware of the leaven of the Pharisees
7 and Saducees. * But they thought within themselves,
8 saying: Because we have taken no bread. *And Jesus knowing it, said: Why do you think within yourselves,
9 O ye of little faith, for that you have no bread? * Do you not yet understand, neither do you remember the five loaves, among five thousand men, and how many
10 baskets you took up? * Nor the seven loaves, among four thousand men, and how many baskets you took up?
11 *Why do you not understand, that it was not concerning bread I said to you: Beware of the leaven of the Pha-
12 risees and Saducees. * Then they understood that he said not, they should beware of the leaven of bread, but of the doctrine of the Pharisees and Saducees.

13 "And Jesus came into the quarters of Cæsarea Philippi: and he asked his disciples, saying: Whom
14 do men say that the Son of man is? * But they said: Some John the Baptist, and other some Elias, and
15 others Jeremias, or one of the prophets. * Jesus saith
16 to them: But whom do you say that I am? * Simon Peter answered and said: Thou art Christ the Son of
17 the living God. *And Jesus answering, said to him: Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who
18 is in heaven. * And I say to thee: That thou art Peter; and upon this rock I will build my church,

= ℣ 6. Mark viii. 15.—Luke xii. 1.
= ℣ 9. Matth. xiv. 17.—John vi. 9.
= ℣ 10. Matthew xv. 34.
= ℣ 13. Mark viii. 27.
✠ ℣ 13—19. SS. Peter and Paul, apostles, 29th June.
= ℣ 14. Mark viii. 28.—Luke ix. 19.
= ℣ 16. John vi. 69, 70.
= ℣ 18. John i. 42.
℣ 18. *Thou art Peter*, &c. As St. Peter, by divine Revelation, here

and the gates of hell shall not prevail against it. *And 19
I will give to thee the keys of the kingdom of heaven.
And whatsoever thou shalt bind upon earth, it shall be
bound also in heaven: and whatsoever thou shalt loose
on earth, it shall be loosed also in heaven."

Then he commanded his disciples, that they should 20
tell no one that he was Jesus the Christ.

From that time Jesus began to shew to his disciples 21
that he must go to Jerusalem, and suffer many things
from the ancients and Scribes, and chief priests, and be
put to death, and the third day rise again. *And Peter 22
taking him, began to rebuke him, saying: Lord, be it
far from thee, this shall not be unto thee. * Who turn- 23
ing, said to Peter, Go behind me, Satan, thou art a

made a solemn profession of his faith of the divinity of Christ: So in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him; viz. That he, to whom he had already given the name of Peter, signifying a rock, St. John 1. 42. should be a rock indeed, of invincible strength, for the support of the building of the church; in which building, he should be next to Christ himself, the chief foundation-stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power signified by the keys of the kingdom of heaven. —*Upon this rock*, &c. The words of Christ to Peter, spoken in the vulgar language of the Jews, which our Lord made use of, were the same as if he had said in English, Thou art a rock, and upon this rock I will build my church. So that by the plain course of the words, Peter is here declared to be the rock, upon which the church was to be built: Christ himself being both the principal foundation and founder of the same. Where, also note, that Christ, by building his house, that is, his church, upon a rock, has thereby secured it against all storms and floods, like the wise builder. St. Matthew vii. 24, 25.— *The gates of hell*, &c. That is the powers of darkness, and whatever Satan can do, either by himself, or his agents. For, as the church is here likened to a house, or fortress, built on a rock; so the adverse powers are likened to a contrary house or fortress; the gates of which, *i. e.* the whole strength and all the efforts it can make, can never be able to prevail over the city, or church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever shall at any time prevail over the church of Christ.

= ℣ 19. Isaias xxii. 22.—John xx. 23.

= ℣ 23. Mark viii. 33.

scandal unto me: because thou savourest not the things that are of God, but the things that are of men.
24 * " Then Jesus said to his disciples: If any man will come after me let him deny himself, and take up his
25 cross, and follow me. * For he that will save his life shall lose it, and he that shall lose his life for my sake
26 shall find it. * For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or, what exchange shall a man give for his soul?
27 * For the Son of man shall come in the glory of his Father, with his angels: and then will he render to every man according to his works."
28 Amen I say unto you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom.

CHAP. XVII.

The transfiguration of Christ. He cures the lunatic child; foretells his passion; and pays the didrachma.

1 AND after six days "Jesus taketh unto him Peter and James, and John his brother, and bringeth them
2 up into a high mountain apart: * and he was transfigured before them. And his face did shine as the sun:
3 and his garments became white as snow. *And behold there appeared to them Moses and Elias talking with
4 him. *And Peter answering, said to Jesus: Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses,
5 and one for Elias. *And as he was yet speaking, behold a bright cloud overshaded them. And lo a voice out

= ℣ 24. Matt. x. 38.—Luke ix. 23. —xiv. 27.
⊠ ℣ 24—27. Of a martyr, not bishop.
= ℣ 25. Luke xvii. 33.—John xii. 25.
= ℣ 27. Acts xvii. 31.—Rom. ii. 6.
= ℣ 28. Mark viii. 39.—Luke ix. 27.
= ℣ 1. Mark ix. 1.—Luke ix. 28.
⊠ ℣ 1—9. II Saturday and Sunday in Lent.—Transfiguration 6 August.
= ℣ 5. Matt. iii. 17.—2d Peter i. 17.

of the cloud, saying: This is my beloved Son, in whom I am well pleased: hear ye him. *And the disciples 6
hearing, fell upon their face, and were very much afraid.
*And Jesus came, and touched them: and said to them: 7
Arise, and fear not. *And they, lifting up their eyes, saw 8
no one, but only Jesus. *And as they came down from the 9
mountain, Jesus charged them, saying: Tell the vision to no man, till the Son of man be risen from the dead."

And his disciples asked him, saying: Why then do 10
the Scribes say that Elias must come first? *But he 11
answering, said to them: Elias indeed shall come, and restore all things. *But I say to you, that Elias is 12
already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them. *Then the disciples 13
understood, that he had spoken to them of John the Baptist.

And when he was come to the multitude, there came 14
to him a man, falling down on his knees before him, saying: Lord have pity on my son, for he is lunatic, and suffereth much: for he falleth often into the fire and often into the water. *And I brought him to thy 15
disciples, and they could not cure him. *Then Jesus 16
answered, and said: O unbelieving and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. *And Jesus re- 17
buked him, and the devil went out of him, and the child was cured from that hour. *Then came the dis- 18
ciples to Jesus secretly, and said: Why could not we cast him out? *Jesus said to them, because of your 19
unbelief: for, Amen I say to you, if you have faith as a grain of mustard-seed, you shall say to this mountain, Remove from hence thither, and it shall remove; and

= ℣ 10. Mark ix. 10.
= ℣ 11. Malachias iv. 5.
= ℣ 12. Matthew xi. 14.
= ℣ 14. Mark ix. 16.—Luke ix. 38.

20 nothing shall be impossible to you. *But this kind is not cast out but by prayer and fasting.
21 And when they abode together in Galilee, Jesus said to them: The Son of man shall be betrayed into
22 the hands of men; *and they shall kill him, and the third day he shall rise again. And they were troubled exceedingly.
23 And when they were come to Capharnaum, they that received the didrachmas, came to Peter, and said to him: Doth not your master pay the didrachma?
24 *He said, Yes. And when he was come into the house, Jesus prevented him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom; of their own children,
25 or of strangers? *And he said: Of strangers. Jesus
26 said to him: Then the children are free. *But that we may not scandalize them, go to the sea, and cast in a hook; and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

CHAP. XVIII.

Christ teaches humility: to beware of scandal, and to flee the occasions of sin: to denounce to the church incorrigible sinners, and to look upon such as refuse to hear the church, as heathens. He promises to his disciples the power of binding and loosing: and that he will be in the midst of their assemblies. No forgiveness for them that will not forgive.

1 "AT that hour the disciples came to Jesus, saying: Who thinkest thou, is the greater in the kingdom of

= ℣ 20. Luke xvii. 6.
= ℣ 22. Matthew xx. 18.—Mark ix. 30.—Luke ix. 44.
= ℣ 1. Mark ix. 33.—Luke ix. 46.
✠ ℣ 1—5. St. Joseph Calasanctius, 27 August.
✠ ℣ 1—10. Michaelmas-day, 29th September.

heaven? *And Jesus, calling unto him a little child, 2
set him in the midst of them, * and said: Amen I say 3
to you, unless you be converted, and become as little
children, you shall not enter into the kingdom of
heaven. * Whosoever, therefore, shall humble himself 4
as this little child, he is the greater in the kingdom of
heaven. * And he that shall receive one such little 5
child in my name, receiveth me." * But he that shall 6
scandalize one of these little ones that believe in me,
it were better for him that a mill-stone should be
hanged about his neck, and that he should be drowned
in the depth of the sea.

Wo to the world, because of scandals. For it must 7
needs be that scandals come: but, nevertheless, wo to
that man by whom the scandal cometh. *And if thy 8
hand or thy foot scandalize thee, cut it off, and cast
it from thee. It is better for thee to go into life maimed
or lame, than having two hands or two feet, to be cast
into everlasting fire. *And if thy eye scandalize thee, 9
pluck it out, and cast it from thee: It is better for
thee having one eye to enter into life, than having two
eyes to be cast into hell fire. * See that you despise 10
not one of these little ones: for I say to you, that their
angels in heaven always see the face of my Father who
is in heaven." * For the Son of man is come to save 11
that which was lost. * What think you? If a man have 12
an hundred sheep, and one of them should go astray;
doth he not leave the ninety-nine in the mountains,
and goeth to seek that which is gone astray? *And if it 13
so be that he find it: Amen, I say to you, that he re-
joiceth more for that than for the ninety-nine that went

= ℣ 2. Matthew xix. 14.
= ℣ 3. 1st Corinthians xiv. 20.
= ℣ 6. Mark ix. 41.—Luke xvii. 2.
= ℣ 8. Matt. v. 30.—Mark ix. 42.
= ℣ 10. Psalm xxxiii. 8.
= ℣ 11. Luke xix. 10.
= ℣ 12. Luke xv. 4.

14 not astray. * Even so it is not the will of your Father,
who is in heaven, that one of these little ones should
perish.
15 " But if thy brother shall offend against thee, go,
and rebuke him, between thee and him alone. If he
16 shall hear thee, thou shalt gain thy brother. *And if
he will not hear thee, take with thee one or two more:
that in the mouth of two or three witnesses every word
17 may stand. *And if he will not hear them, tell the
church. And if he will not hear the church, let him
18 be to thee as the heathen and publican. *Amen, I say
to you, whatsoever you shall bind upon earth, shall be
bound also in heaven: and whatsoever you shall loose
19 upon earth, shall be loosed also in heaven. *Again I
say to you, that if two of you shall consent upon earth,
concerning any thing whatsoever they shall ask, it shall
20 be done to them by my Father, who is in heaven. * For
where there are two or three gathered together in my
name, there am I in the midst of them.
21 Then came Peter unto him, and said: Lord, how
often shall my brother offend against me, and I forgive
22 him? till seven times? * Jesus saith to him: I say
not to thee, till seven times, but till seventy times seven
23 times." * " Therefore, is the kingdom of heaven
likened to a king, who would take an account of his
24 servants. *And when he had begun to take the ac-
count, one was brought to him that owed him ten
25 thousand talents. *And as he had not wherewith to

= ℣ 15. Leviticus xix. 17.—Ecclesiasticus xix. 13.—Luke xvii. 3.—James v. 19.
℟ ℣ 15—22. III Tuesday in Lent.
= ℣ 16. Deuteronomy xix. 15.—John viii.17.—2d Corinth. xiii. 1.
= ℣ 17. 2d Thessalonians iii. 14.
= ℣ 18. John xx. 23.

℣ 20. *There am I in the midst of them.* This is understood of such assemblies only, as are gathered in the name and authority of Christ; and in the unity of the church of Christ. *St. Cyprian de Unitate Ecclesiæ.*
= ℣ 21. Luke xvii. 4.
℟ ℣ 23—34. XXI Sunday after Pentecost.

pay it, his Lord commanded that he should be sold, and his wife, and children, and all that he had, and payment to be made. * But that servant falling down, 26
besought him, saying: Have patience with me, and I will pay thee all: * and the lord of that servant being 27
moved with pity, let him go and forgave him the debt. * But when that servant was gone out, he found one 28
of his fellow-servants that owed him an hundred pence: and laying hold of him he throttled him, saying: Pay what thou owest. *And his fellow-servant falling down 29
besought him, saying: Have patience with me, and I will pay thee all. *And he would not: but went and 30
cast him into prison, till he paid the debt. * Now his 31
fellow-servants seeing what was done, were very much grieved, and they came, and told their lord all that was done. * Then his lord called him; and said to him: 32
Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: * Shouldst not thou then 33
have had compassion also on thy fellow-servant, even as I had compassion on thee? *And his lord, being 34
angry, delivered him to the torturers, until he paid all the debt." * So also shall my heavenly Father do to 35
you, if you forgive not every one his brother from your hearts.

CHAP. XIX.

Christ declares matrimony to be indissoluble: recommends the making one's self an eunuch for the kingdom of heaven; and parting with all things for him. He shews the danger of riches, and the reward of leaving all to follow him.

AND it came to pass when Jesus had ended these 1
words, he departed from Galilee, and came into the coasts of Judea, beyond Jordan. *And great multitudes 2
followed him; and he healed them there.

= ℣ 1. Mark x. 1.

3 "And there came to him the Pharisees tempting him
and saying: Is it lawful for a man to put away his wife
4 for every cause? * Who, answering, said to them:
Have ye not read, that he who made man from the
beginning, made them male and female? And he said:
5 * For this cause, shall a man leave father and mother,
and shall cleave to his wife, and they two shall be
6 in one flesh. * Therefore, now they are not two, but
one flesh. What, therefore, God hath joined together,
7 let not man put asunder." * They say to him: Why
then did Moses command to give a bill of divorce, and
8 to put away. * He saith to them: Because Moses, by
reason of the hardness of your heart, permitted you to
put away your wives: but from the beginning it was
9 not so. *And I say to you, that whosoever shall put
away his wife, except it be for fornication, and shall
marry another, committeth adultery: and he that shall
10 marry her that is put away, committeth adultery. * His
disciples say unto him: If the case of a man with his
11 wife be so, it is not expedient to marry. * Who said
to them: all men take not this word, but they to whom
12 it is given. * For there are eunuchs, who were born
so from their mother's womb: and there are eunuchs,
who were made so by men: and there are eunuchs,
who have made themselves eunuchs for the kingdom
of heaven. He that can take, let him take *it*."
13 "Then were little children presented to him, that
he should impose hands upon them, and pray. And
14 the disciples rebuked them. * But Jesus said to them:
Suffer the little children, and forbid them not, to come

= ℣ 3. Mark x. 2.
✠ ℣ 3—6. At a marriage.
✠ ℣ 3—12. St. Agatha, 5th Feb.
= ℣ 4. Genesis i. 27.
= ℣ 5. Genesis ii. 24.—1st Cor. vi. 16.—Ephesians v. 31.
= ℣ 7. Deuteronomy xxiv. 1.
= ℣ 9. Matth. v. 32.—Mark x. 11.—Luke xvi. 18.—1st Cor. vii. 10.
= ℣ 13. Mark x. 13.—Luke xviii. 15.
✠ ℣ 13—21. St. Jerom Æmilian, 20 July.
= ℣ 14. Matthew xviii. 3.

to me: for the kingdom of heaven is for such. *And 15
when he had imposed hands upon them, he departed
from thence.

And behold one came and said to him: Good mas- 16
ter, what good shall I do that I may have life everlast-
ing. *Who said to him: Why askest thou me con- 17
cerning good? One is good, God. But if thou wilt
enter into life, keep the commandments. *He saith 18
to him, which? And Jesus said: Thou shalt do no
murder: Thou shalt not commit adultery: Thou shalt
not steal: Thou shalt not bear false witness. *Honour 19
thy father and thy mother: and thou shalt love thy
neighbour as thyself. *The young man saith to him: 20
All these have I kept from my youth, what is yet want-
ing to me? *Jesus saith to him: If thou wilt be per- 21
fect, go, sell what thou hast, and give to the poor, and
thou shalt have treasure in heaven: and come, follow
me." *And when the young man had heard this word, 22
he went away sad: for he had great possessions. *Then 23
Jesus said to his disciples: Amen I say to you, that a
rich man shall hardly enter into the kingdom of heaven.
*And again I say to you, it is easier for a camel to 24
pass through the eye of a needle, than for a rich man
to enter into the kingdom of heaven. *And, when they 25
had heard this, the disciples wondered very much, say-
ing: Who then can be saved? *And Jesus beholding, 26
said to them: With men this is impossible: but with
God all things are possible.

"Then Peter answering, said to him: Behold we 27
have left all things, and have followed thee: what
therefore shall we have? *And Jesus said to them: 28
Amen I say to you, that you who have followed me,
in the regeneration, when the Son of man shall sit on

= ℣ 16. Mark x. 17.—Luke xviii. 18.
= ℣ 18. Exodus xx. 13.
✠ ℣ 27—29. Of a confessor and abbot.

the seat of his majesty, you also shall sit on twelve seats,
29 judging the twelve tribes of Israel. *And every one
that hath left house, or brethren, or sisters, or father,
or mother, or wife, or children, or lands for my name's
sake, shall receive an hundred-fold; and shall possess
30 life everlasting." * And many that are first, shall be
last; and the last shall be first.

CHAP. XX.

The parable of the labourers in the vineyard. The ambition of the two sons of Zebedee. Christ gives sight to two blind men.

1 "THE kingdom of heaven is like to an householder,
who went out early in the morning to hire labourers
2 into his vineyard. *And having agreed with the la-
bourers for a penny a-day, he sent them into his vine-
3 yard. * And going out about the third hour, he saw
4 others standing in the market-place idle. *And he
said to them: Go you also into my vineyard, and I will
5 give you what shall be just. * And they went their
way. And again he went out about the sixth and
6 the ninth hour: and did in like manner. * But about
the eleventh hour he went out, and found others stand-
ing, and he saith to them: Why stand you here all
7 the day idle? * They say to him: Because no man
hath hired us. He saith to them: Go you also into
my vineyard.
8 And when evening was come, the lord of the vine-
yard saith to his steward: Call the labourers, and pay
them their hire, beginning from the last *even* to the
9 first. * When, therefore, they were come that came
about the eleventh hour, they received every man a
10 penny. * But when the first also came, they thought
that they should receive more: and they also received

= ℣ 30. Matthew xx. 16.—Mark x. 31.—Luke xiii. 30. | ✠ ℣ 1—16. Septuagesima Sunday.

every man a penny. *And receiving *it*, they murmured against the master of the house, * saying: These last 12
have worked *but* one hour, and thou hast made them equal to us, that have born the burthen of the day, and the heats. * But he answering, said to one of them, 13
Friend, I do thee no wrong: didst thou not agree with me for a penny? * Take what is thine, and go thy way: 14
I will also give to this last, even as to thee. * Or, is it 15
not lawful for me to do what I will? is thy eye evil, because I am good? * So shall the last be first, and the 16
first, last. For many are called, but few chosen."

"And Jesus going up to Jerusalem, took the twelve 17
disciples apart, and said to them: * Behold we go up 18
to Jerusalem; and the Son of man shall be betrayed to the chief-priests, and to the Scribes, and they shall condemn him to death, * and shall deliver him to the 19
Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again."

"Then came to him the mother of the sons of Ze- 20
bedee, with her sons, adoring and asking something of him. * Who said to her: What wilt thou? She saith 21
to him: Say that these my two sons may sit, the one on thy right hand, and the other on thy left in thy kingdom. * And Jesus answering, said: You know not 22
what you ask. Can you drink the chalice that I shall drink? They say to him: We can. * He saith to them: 23
My chalice indeed you shall drink: but to sit on my right or left hand, is not mine to give to you, but to them for whom it is prepared by my Father."

And the ten hearing it, were moved with indignation 24
against the two brethren. * But Jesus called them to 25

℣ 16. Matthew xix. 30.—Mark x. 31.—Luke xiii. 30.
℣ 17—19. Votive of the cross.
℣ 17—28. III Wednesday in Lent.
℣ 20. Mark x. 35.
℣ 20—23. St. John, Ap. 6 May.
℣ 24. Mark x. 41.
℣ 25. Luke xxii. 25.

him, and said: You know that the princes of the Gentiles lord it over them: and they that are the greater,
26 exercise power upon them. * It shall not be so among you, but whosoever will be the greater among you,
27 let him be your minister: *And he that will be first
28 among you shall be your servant. * Even as the Son of man is not come to be ministered unto, but to minister, and to give his life a redemption for many."
29 And when they went out from Jericho, a great multi-
30 tude followed him. *And, behold, two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, thou son of David, have
31 mercy on us. *And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy
32 on us. *And Jesus stood, and called them and said:
33 What will ye that I do to you? * They say to him:
34 Lord, that our eyes be opened. *And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him.

CHAP. XXI.

Christ rides into Jerusalem upon an ass. He casts the buyers and sellers out of the temple: curses the fig-tree: and puts to silence the priests and Scribes.

1 "AND when they drew nigh to Jerusalem, and were come to Bethphage, unto Mount Olivet, then Jesus
2 sent two disciples, * saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose *them*
3 and bring *them* to me: *And if any man shall say any thing to you, say ye, that the Lord hath need of

= ℣ 28. Philippians ii. 7.
= ℣ 29. Mark x. 46.—Luke xviii. 35.
= ℣ 1. Mark xi. 1.—Luke xix. 29.
✠ ℣ 1—9. Blessing of Psalms on Palm Sunday.

them: and forthwith he will let them go. * Now all 4
this was done that it might be fulfilled which was spoken
by the prophet, saying: * Tell ye the daughter of Sion: 5
Behold thy king cometh to thee, meek, and sitting
upon an ass, and a colt, the foal of her that is used to
the yoke. * And the disciples going, did as Jesus com- 6
manded them. *And they brought the ass and the colt: 7
and laid their garments upon them, and made him to sit
thereon. *And a very great multitude spread their gar- 8
ments in the way: and others cut boughs from the
trees, and strewed them in the way: *And the multi- 9
tudes that went before, and that followed, cried, say-
ing: Hosanna to the Son of David: Blessed is he
that cometh in the name of the Lord." Hosanna in the
highest.

" And when he was come into Jerusalem, the whole 10
city was moved, saying: Who is this? *And the people 11
said: This is Jesus the prophet, from Nazareth of Ga-
lilee. *And Jesus went into the temple of God, and 12
cast out all them that sold and bought in the temple,
and overthrew the tables of the money-changers, and
the chairs of them that sold doves: *And he saith to 13
them: It is written, my house shall be called the house
of prayer: but you have made it a den of thieves. *And 14
there came to him the blind, and the lame, in the temple;
and he healed them. *And the chief priests and Scribes 15
seeing the wonderful things that he did, and the children
crying in the temple, and saying, Hosanna to the Son
of David; were moved with indignation, *and said to 16
him: Hearest thou what these say? And Jesus said to
them: Yea, have ye never read: That out of the mouth

= ℣ 5. Isaias lxii. 11.—Zacharias ix. 9.—John xii. 15.
= ℣ 9. Psalm cxvii. 26.—Mark xi. 9.—Luke xix. 38.
✠ ℣ 10—17 I Tuesday in Lent.
= ℣ 12. Mark xi. 15.—Luke xix. 45.—John ii. 14.
= ℣ 13. Isaias lvi. 7.—Jeremias vii. 11.—Luke xix. 46.
= ℣ 16. Psalm viii. 3.

of infants and of sucklings thou hast perfected praise?
17 *And, leaving them, he went out of the city into Bethania, and remained there."
18 And in the morning, returning into the city, he was
19 hungry. *And seeing a certain fig-tree by the way side, he came to it, and found nothing on it but leaves only, and he saith to it: May no fruit grow on thee henceforward for ever. And immediately the fig-tree wi-
20 thered away. *And the disciples seeing it, wondered,
21 saying: How is it presently withered away? *And Jesus answering, said to them: Amen, I say to you, if you shall have faith, and stagger not, not only this of the fig-tree shall you do, but also if you shall say to this mountain, take up and cast thyself into the sea,
22 it shall be done. *And all things whatsoever you shall ask in prayer believing, you shall receive.
23 And when he was come into the temple, there came to him as he was teaching, the chief priests and ancients of the people, saying: By what authority dost thou these things? and who hath given thee this au-
24 thority? *Jesus answering, said to them: I also will ask you one word, which if you shall tell me, I will
25 also tell you by what authority I do these things. *The baptism of John, whence was it? from heaven, or from men? but they thought within themselves, saying:
26 * If we shall say from heaven, he will say to us, why then did you not believe him? But if we shall say from men, we are afraid of the multitude: for all held John
27 as a prophet. * And, answering Jesus, they said: We know not. He also said to them: Neither do I tell you by what authority I do these things.

= ℣ 19. Mark xi. 13.
= ℣ 20. Mark xi. 20.
= ℣ 22. Matt. vii. 7.—Mark xi. 24.—John xiv. 13.—xvi. 23. 26.
= ℣ 23. Mark xi. 28.—Luke xx. 2.
= ℣ 26. Matthew xiv. 5.

But what think you? A certain man had two sons, 28
and coming to the first, he said: Son, go work to-day
in my vineyard. *And he answering, said: I will not. 29
But afterwards, being moved with repentance, he went.
*And coming to the other, he said in like manner. And 30
he answering, said: I go Sir, and he went not: *which 31
of the two did the father's will? They say to him: The
first. Jesus saith to them: Amen I say to you, that
the publicans and the harlots shall go into the king-
dom of God before you. *For John came to you in 32
the way of justice, and you did not believe him. But
the publicans and the harlots believed him: but you,
seeing it, did not even afterwards repent that you
might believe him.

Hear ye another parable: "There was a man an 33
householder, who planted a vineyard and made a hedge
round about it, and dug in it a press, and built a tower,
and let it out to husbandmen: and went into a strange
country. *And when the time of the fruits drew nigh, 34
he sent his servants to the husbandmen, that they might
receive the fruits thereof. *And the husbandmen lay- 35
ing hands on his servants, beat one, and killed another,
and stoned another. *Again he sent other servants, 36
more than the former: and they did to them in like
manner. *And last of all he sent to them his son, say- 37
ing: they will reverence my son. *But the husband- 38
men seeing the son, said among themselves? This is
the heir, come, let us kill him, and we shall have his
inheritance. *And taking him, they cast him forth out 39
of the vineyard, and killed him. *When therefore the 40
Lord of the vineyard shall come, what will he do to
those husbandmen? *They say to him: He will 41

= ℣ 33. Isaias v. 1.—Jeremias ii. 21.—Mark xii. 1.—Luke xx. 9.
℣ ℣ 33—46. III Friday in Lent.
= ℣ 38. Mark xii. 7.—Luke xx. 14.

bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

42 Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? by the Lord this has been done, and it is wonderful in our
43 eyes. *Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a
44 nation yielding the fruits thereof. *And whosoever shall fall on this stone, shall be broken: but on whom-
45 soever it shall fall it shall grind him to powder. *And when the chief priests and Pharisees had heard his
46 parables, they knew that he spoke of them. *And seeking to lay hands on him, they feared the multitudes, because they held him as a prophet."

CHAP. XXII.

The parable of the marriage feast: Christ orders tribute to be paid to Cæsar: He confutes the Saducees; shews which is the first commandment in the law; and puzzles the Pharisees.

1 "AND Jesus answering, spoke again in parables to
2 them, saying: *The kingdom of heaven is likened to a
3 king, who made a marriage for his son. *And he sent his servants to call them that were invited to the mar-
4 riage: and they would not come. *Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come ye
5 to the marriage. *But they neglected, and went their ways, one to his farm, and another to his merchandize.

= ℣ 42. Psalm cxvii. 22, 23.—Acts iv. 11.—1st Peter ii. 7.
⊠ ℣ 1—14. XIX Sunday after Pent.
= ℣ 2. Luke xiv. 16.—Apocalypse xix. 9.

*And the rest laid hands on his servants, and having 6
treated them contumeliously put them to death. * But 7
when the king had heard of it, he was angry, and send-
ing his armies, he destroyed those murderers, and burnt
their city. * Then he saith to his servants: The mar- 8
riage indeed is ready: but they that were invited, were
not worthy. * Go ye therefore into the high ways; and 9
as many as you shall find, call to the marriage. *And 10
his servants going forth into the ways, gathered together
all that they found, both bad and good: and the mar-
riage was filled with guests. * And the king went in 11
to see the guests: and he saw there a man who had not
on a wedding garment. *And he saith to him: Friend, 12
how camest thou in hither, not having on a wedding
garment? But he was silent. * Then the king said to 13
the waiters: Bind his hands and feet, and cast him
into the exterior darkness: there shall be weeping and
gnashing of teeth. * For many are called, but few *are* 14
chosen."

"Then the Pharisees going, consulted among them- 15
selves how to ensnare him in *his* speech. * And they 16
send to him their disciples with the Herodians, saying:
Master, we know that thou art a true speaker, and
teachest the way of God in truth, neither carest thou
for any man: for thou dost not regard the person of
men. * Tell us therefore what dost thou think; is it 17
lawful to give tribute to Cæsar, or not? *But Jesus, 18
knowing their wickedness, said: Why do you tempt
me, ye hypocrites? * Shew me the coin of the tribute. 19
And they offered him a penny. *And Jesus saith to 20
them: Whose image and inscription is this? *They say to 21

= ℣ 13. Matth. viii. 12.—xiii. 42.—xxv. 30.
= ℣ 15. Mark xii. 13.—Luke xx. 20.
✠ ℣ 15—21. XXII Sunday after Pentecost.
= ℣ 21. Romans xiii. 7.

him, Cæsar's. Then he saith to them: Render therefore to Cæsar the things that are Cæsar's: and to God,
22 the things that are God's." *And hearing *this* they wondered, and leaving him, went their ways.
23 That day there came to him the Saducees, who say there is no resurrection, and asked him, *Saying:
Master, Moses said, if a man die having no son, his brother shall marry his wife, and raise up issue to his
25 brother. *Now, there were with us seven brethren: and the first, having married a wife, died; and not
26 having issue, left his wife to his brother. *In like manner the second, and the third, and so on to the seventh.
27 *And last of all the woman died also. *At the resur-
28 rection, therefore, whose wife of the seven shall she be?
29 for they all had her. *And Jesus answering, said to them: You err, not knowing the scriptures, nor the
30 power of God. *For in the resurrection they shall neither marry nor be married: but shall be as the
31 angels of God in heaven. *And concerning the resurrection of the dead, have you not read that which was
32 spoken by God, saying to you: *I am the God of Abraham, and the God of Isaac, and the God of Jacob?
33 He is not the God of the dead, but of the living. *And the multitudes hearing it, were in admiration at his doctrine.
34 But the Pharisees, hearing that he had silenced the
35 Saducees, came together: * "And one of them, a doctor
36 of the law, asked him, tempting him: *Master, which
37 is the great commandment in the law? *Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.

= ℣ 23. Acts xxiii. 8.
= ℣ 24. Deuter. xxv. 5.—Mark xii. 19.—Luke xx. 28.
= ℣ 32. Exodus iii. 6.
= ℣ 35. Mark xii. 28.—Luke x. 25.
✠ ℣ 35—46. XVII Sunday after Pentecost.
= ℣ 37. Deuteronomy vi. 5.

*This is the greatest and the first commandment. *And the second is like to this: Thou shalt love thy neighbour as thyself. * On these two commandments dependeth the whole law and the prophets. 38 39 40

And the Pharisees being gathered together, Jesus asked them, * saying: What think you of Christ? whose Son is he? They say to him, David's. * He saith to them: How then doth David in spirit call him Lord, saying: *The Lord said to my Lord, sit on my right hand, until I make thy enemies the foot-stool of thy feet? * If David then call him Lord, how is he his Son? *And no man was able to answer him a word: neither durst any man from that day forth ask him any more questions." 41 42 43 44 45 46

CHAP. XXIII.

Christ admonishes the people to follow the good doctrine, not the bad example of the Scribes and Pharisees: He warns his disciples not to imitate their ambition: and denounces divers woes against them, for their hypocrisy and blindness.

"THEN Jesus spoke to the multitudes, and to his disciples, * saying: The Scribes and the Pharisees have sitten on the chair of Moses. *All things, therefore, whatsoever they shall say to you, observe and do: but according to their works do ye not, for they say, and do not. * For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them. * And all their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. 1 2 3 4 5

= ℣ 39. Lev. xix. 18.—Mark xii. 31.
= ℣ 43. Luke xx. 41.
= ℣ 44. Psalm cix. 1.
✠ ℣ 1—12. II Tuesday in Lent.
= ℣ 4. Luke xi. 46.—Acts xv. 10.
℣ 5. *Phylacteries.* Parchments, on which they wrote the ten commandments, and carried them on their foreheads before their eyes: which the Pharisees affected to wear broader than other men; so to seem more zealous for the law.
= ℣ 5. Numbers xv. 38.—Deuter. vi. 8.—xxii. 12.

6 *And they love the first places at feasts, and the first
7 chairs in the synagogues, * and salutations in the mar-
8 ket-place, and to be called by men, Rabbi. * But be not you called Rabbi. For one is your Master, and all
9 you are brethren. *And call none your father upon earth: for one is your Father, who is in heaven.
10 * Neither be ye called masters: for one is your Master,
11 Christ. * He that is the greatest among you, shall be
12 your servant. *And whosoever shall exalt himself, shall be humbled: and he that shall humble himself, shall be exalted."

13 But wo to you, Scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men. For you yourselves do not enter in: and those that are going in, you suffer not to enter.

14 Wo to you, Scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

15 Wo to you, Scribes and Pharisees, hypocrites: because you go round about the sea and the land to make one proselyte: and when he is made, you make him the child of hell two-fold more than yourselves.

16 Wo to you, blind guides, that say, Whosoever shall swear by the temple, it is nothing: but he that shall
17 swear by the gold of the temple, is a debtor. * Ye foolish and blind: for whether is greater, the gold, or the
18 temple, that sanctifieth the gold? *And whosoever shall

= ☧ 6. Mark xii. 39.—Luke xi. 43. —xx. 46.
= ☧ 8. James iii. 1.
= ☧ 9. Malachias i. 6.
☧☧ 9, 10. *Call none your father —neither be ye called masters*, &c. The meaning is, that our Father in heaven is incomparably more to be regarded, than any father upon earth; and no master to be followed who would lead us away from Christ. But this does not hinder but that we are, by the law of God, to have a due respect both forour carnal and spiritual fathers, (1st Cor. iv. 15.) and for our masters and teachers.
= ☧ 12. Luke xiv. 11.—xviii. 14.
= ☧ 14. Mark xii. 40.—Luke xx.

swear by the altar, it is nothing: but whosoever shall swear by the gift that is upon it, is a debtor. * Ye blind, 19
for whether is greater, the gift, or the altar that sanctifieth the gift? * He therefore that sweareth by the 20
altar, sweareth by it, and by all things that are upon it. *And whosoever shall swear by the temple, swear- 21
eth by it, and by him that dwelleth in it: *And he that 22
sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Wo to you, Scribes and Pharisees, hypocrites: be- 23
cause you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. * Blind guides, 24
who strain out a gnat, and swallow a camel.

Wo to you, Scribes and Pharisees, hypocrites: be- 25
cause you make clean the outside of the cup and of the dish: but within, you are full of rapine and uncleanness. * Thou blind Pharisee, first make clean the 26
inside of the cup, and of the dish, that the outside may become clean.

Wo to you, Scribes and Pharisees, hypocrites: be- 27
cause you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. * So you also out- 28
wardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity.

Wo to you, Scribes and Pharisees, hypocrites: be- 29
cause you build the sepulchres of the prophets, and adorn the monuments of the just. *And say if we had 30
been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. * Wherefore you are witnesses against yourselves, that 31

= ℣ 23. Luke xi. 42. = Micheas vi. 8.—Zacharias vii. 9.

you are the sons of them that killed the prophets.
32 * Fill ye up then the measure of your fathers. * You
33 serpents: generation of vipers, how will you flee from
34 the judgment of hell. * "Therefore, behold, I send to you prophets, and wise men, and Scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues and persecute from
35 city to city: * That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias the son of Barachias, whom you killed between
36 the temple and the altar. *Amen I say to you, all these
37 things shall come upon this generation. * Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered together thy children as the hen doth gather her chickens under her wings, and thou wouldest not?
38 * Behold, your house shall be left to you, desolate.
39 * For I say to you, you shall not see me henceforth till you say: Blessed is he that cometh in the name of the Lord."

CHAP. XXIV.

Christ foretells the destruction of the temple; with the signs that shall come before it, and before the last judgment. We must always watch.

1 AND Jesus, being come out of the temple, went away. And his disciples came to shew him the build-
2 ings of the temple. *And he answering, said to them: Do you see all these things? Amen I say to you, there shall not be left here a stone upon a stone, that shall not be destroyed.

= ℣ 33. Matthew iii. 7.
✠ ℣ 34—39. St. Stephen first martyr, 26 December.
= ℣ 35. Genesis iv. 8.—Hebrews xi 4.=2d. Paralip. xxiv. 22.
= ℣ 37. Luke xiii. 34.
= ℣ 39. Psalm cxvii. 26.—Matthew xxi. 9.
= ℣ 1. Mark xiii. 1.
= ℣ 2. Luke xix. 44.—xxi. 6.

And when he was sitting on mount Olivet, " the 3
disciples came to him privately, saying: Tell us when
shall these things be; and what shall be the sign of
thy coming, and of the consummation of the world?
*And Jesus answering, said to them: Take heed that 4
no man seduce you: * For many will come in my 5
name, saying, I am Christ; and they will seduce many.
*And you shall hear of wars, and rumours of wars. 6
See that ye be not troubled. For these things must
come to pass, but the end is not yet. * For nation shall 7
rise against nation, and kingdom against kingdom;
and there shall be pestilences, and famines, and earth-
quakes in places: *Now all these are the beginnings of 8
sorrows." *Then shall they deliver you up to be af- 9
flicted, and shall put you to death: and you shall be
hated by all nations for my name's sake. *And then 10
shall many be scandalized; and shall betray one an-
other: and shall hate one another. * And many false 11
prophets shall rise, and shall seduce many. *And be- 12
cause iniquity hath abounded, the charity of many
shall grow cold. * But he that shall persevere to the 13
end, he shall be saved." *And this gospel of the king- 14
dom shall be preached in the whole world, for a testi-
mony to all nations, and then shall the consummation
come.

" When therefore you shall see the abomination of 15
desolation, which was spoken of by Daniel the prophet,
standing in the holy place, (he that readeth, let him
understand.) *Then they that are in Judea, let them 16
flee to the mountains: * and he that is on the house- 17

℣ 3—8. In time of war.
℣ 3—13. SS. Marius, Martha, &c. 19th January.
= ℣ 4. Ephesians v. 6.—Colossians ii. 18.
= ℣ 9. Matthew x. 17.—Luke xxi. 12.—John xv. 20.—xvi. 2.
= ℣ 15. Mark xiii. 14.—Luke xxi. 20.=Daniel ix. 27.
℣ 15—35. Last Sunday after Pentecost.

top let him not come down to take any thing out of
19 his house: *and he that is in the field, let him not
go back to take his coat. *And wo to them that are
20 with child, and that give suck in those days. *But
pray that your flight be not in the winter, or on the
21 sabbath. *For there shall be then great tribulation,
such as hath not been from the beginning of the world
22 until now, neither shall be. *And unless those days
had been shortened, no flesh should be saved: but for
the sake of the elect those days shall be shortened.
23 *Then if any man shall say to you: Lo here is
24 Christ, or there; do not believe him. *For there shall
arise false Christs, and false prophets, and shall shew
great signs and wonders, insomuch as to deceive (if
25 possible) even the elect. *Behold I have told it to
26 you, before hand. *If therefore they shall say to you:
Behold he is in the desert; go ye not out: Behold *he*
27 *is* in the closets, believe it not. *For as lightning
cometh out of the east, and appeareth even into the
west; so shall also the coming of the Son of man be.
28 *Wheresoever the body shall be, there shall the eagles
also be gathered together.
29 And immediately after the tribulation of those days,
the sun shall be darkened, and the moon shall not give
her light, and the stars shall fall from heaven, and the
30 powers of heaven shall be moved: *And then shall
appear the sign of the Son of man in heaven: and
then shall all tribes of the earth mourn: and they shall
see the Son of man coming in the clouds of heaven
31 with much power and majesty. *And he shall send
his angels with a trumpet, and a great voice: and they

= ℣ 23. Mark xiii. 21.—Luke xvii. 23.
= ℣ 28. Luke xvii. 37.
= ℣ 29. Isaias xiii. 10.—Ezekiel xxxii. 7.—Joel ii. 10.—iii. 15.—Mark xiii. 24.—Luke xxi. 25.
= ℣ 30. Apocalypse i. 7.
= ℣ 31. 1st Corinth. xv. 52.—1st Thesalonians iv. 15.

shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them. *And from the fig-tree learn a parable: 32
When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. * So you 33
also, when you shall see all these things, know ye that it is nigh *even* at the doors. *Amen I say to you that 34
this generation shall not pass, till all these things be done. * Heaven and earth shall pass, but my words 35
shall not pass."

But of that day and hour no one knoweth, no not 36
the angels of heaven, but the father alone. * And as in 37
the days of Noe, so shall also the coming of the Son of man be. * For as in the days before the flood, they 38
were eating and drinking, marrying and giving in marriage, even till that day in which Noe entered into the ark. *And they knew not till the flood came, and 39
took them all away: so also shall the coming of the Son of man be. * Then two shall be in the field: one 40
shall be taken, and one shall be left. * Two women 41
shall be grinding at the mill: one shall be taken, and one shall be left. * "Watch ye, therefore, because you 42
know not what hour your Lord will come. * But this 43
know ye, that if the good man of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken open. * Wherefore be you also ready, because at what 44
hour you know not, the Son of man will come.

Who, thinkest thou, is a faithful and wise servant, 45
whom his Lord hath appointed over his family, to give them meat in season? * Blessed is that servant, whom 46

= ℣ 35. Mark xiii. 31.
= ℣ 37. Genesis vii. 7.—Luke xvii. 26.
= ℣ 42. Mark xiii. 33.
⊠ ℣ 42—47. Of a bishop and confessor.
= ℣ 43. Luke xii. 39.
= ℣ 46. Apocalypse xvi. 15.

47 when his lord shall come, he shall find so doing. *Amen
I say to you, he shall place him over all his goods."
48 *But if that evil servant shall say in his heart: My
49 Lord is long a-coming: *And shall begin to strike his
fellow-servants, and shall eat and drink with drunkards:
50 *The lord of that servant shall come in a day that
he hopeth not, and at an hour that he knoweth not.
51 *And shall separate him, and appoint his portion with
the hypocrites: there shall be weeping and gnashing
of teeth.

CHAP. XXV.

The parable of the ten virgins, and of the talents: the description of the last judgment.

1 "Then shall the kingdom of heaven be like to ten
virgins, who, taking their lamps went out to meet the
2 bridegroom and the bride. *And five of them were
3 foolish, and five wise. *But the five foolish, having
4 taken their lamps, did not take oil with them: *But
5 the wise took oil in their vessels with the lamps. *And
the bridegroom tarrying, they all slumbered and slept.
6 *And at midnight there was a cry made: Behold the
7 bridegroom cometh, go ye forth to meet him. *Then
8 all those virgins arose and trimmed their lamps. *And
the foolish said to the wise: Give us of your oil, for
9 our lamps are gone out. *The wise answered, saying:
Lest perhaps there be not enough for us and for you,
go you rather to them that sell, and buy for yourselves.
10 *Now whilst they went to buy, the bridegroom came:
and they that were ready went in with him to the mar-
11 riage, and the door was shut. *But at last come also
the other virgins, saying: Lord, Lord, open to us.
12 *But he answering said: Amen I say to you, I know

= ℣ 51. Matth. xiii. 42.—xxv. 30. | ⊠ ℣ 1—13. Of a virgin, or virgin and martyr.

you not. * Watch ye, therefore, because you know not 13
the day nor the hour."

" For even as a man going into a far country called 14
his servants and delivered to them his goods. *And to 15
one he gave five talents, and to another two, and to
another one, to every one according to his proper ability:
and immediately he took his journey. *And he that 16
had received the five talents, went his way, and traded
with the same, and gained other five. *And in like 17
manner he that had received the two, gained other two.
* But he that had received the one, going his way, 18
digged into the earth, and hid his lord's money. * But 19
after a long time the lord of those servants came, and
reckoned with them. *And he that had received the 20
five talents coming, brought other five talents, saying:
Lord thou didst deliver to me five talents, behold I have
gained other five, over and above. * His lord said to 21
him: Well done, good and faithful servant, because
thou hast been faithful over a few things, I will place
thee over many things: enter thou into the joy of thy
lord. *And he also that had received the two talents 22
came and said: Lord, thou deliveredst two talents
to me: behold I have gained other two. * His lord 23
said to him: Well done, good and faithful servant:
because thou hast been faithful over a few things, I will
place thee over many things: enter thou into the joy
of thy lord." * But he that had received the one talent, 24
came and said: Lord, I know that thou art a hard
man: thou reapest where thou hast not sown, and
gatherest where thou hast not strewed. *And being 25
afraid, I went and hid thy talent in the earth: behold
here thou hast that which is thine. *And his lord an- 26
swering, said to him: wicked and slothful servant,

= ℣ 13. Mark xiii. 33.
= ℣ 14. Luke xix. 12.

✠ ℣ 14—23. Of a bishop and confessor.

thou knewest that I reap where I sow not, and gather
27 where I have not strewed: *Thou oughtest therefore to have committed my money to the bankers, and, at my coming, I should have received my own with usury.
28 *Take ye away therefore the talent from him, and give
29 it him that hath ten talents. *For to every one that hath shall be given, and he shall abound: but from him that hath not, that also which he seemeth to have
30 shall be taken away. *And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth."

31 "And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon
32 the seat of his majesty: *And all nations shall be gathered together before him, and he shall separate them, one from another, as the shepherd separateth the
33 sheep from the goats: *And he shall set the sheep on
34 his right hand, but the goats on his left. *Then shall the king say to them that shall be on his right hand: Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world.
35 *For I was hungry and you gave me to eat: I was thirsty
36 and you gave me to drink. *I was a stranger, and you took me in: naked, and you covered me: sick, and you visited me. I was in prison, and you came to me.
37 *Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee? thirsty, and gave
38 thee drink? *And, when did we see thee a stranger, and
39 took thee in? or naked, and covered thee? *Or when did we see thee sick, or in prison, and came to thee?
40 *And the King answering, shall say to them: Amen I say to you, as long as you did it to one of these my

= ℣ 29. Matth. xiii. 12.—Mark iv. 25.—Luke viii. 18.—xix. 26.
✠ ℣ 31—46. I Monday in Lent.
= ℣ 35. Isaias lviii. 7.—Ezekiel, xviii. 7. 16.
= ℣ 36. Ecclesiasticus vii. 39.

least brethren, you did it to me. * Then he shall say to 41
them also that shall be on his left hand: Depart from
me you cursed into everlasting fire which was prepared
for the devil, and his angels. * For I was hungry, and 42
you gave me not to eat; I was thirsty, and you gave
me not to drink. * I was a stranger, and you took me 43
not in: naked, and you covered me not: sick, and
in prison, and you did not visit me. * Then they also 44
shall answer him, saying: Lord, when did we see thee
hungry, or thirsty, or a stranger, or naked, or sick, or
in prison, and did not minister to thee? * Then he shall 45
answer them, saying: Amen I say to you, as long as
you did it not to one of these least, neither did you do
it to me. *And these shall go into everlasting punish- 46
ment: but the just, into life everlasting."

CHAP. XXVI.

The Jews conspire against Christ: He is anointed by Mary. The treason of Judas. The last supper. The prayer in the garden. The apprehension of our Lord: his treatment in the house of Caiphas.

AND it came to pass, when Jesus had ended all 1
these words, he said to his disciples: * "You know that 2
after two days shall be the pasch, and the Son of man
shall be delivered up to be crucified. * Then were 3
gathered together the chief priests and ancients of the
people into the court of the high-priest, who was called
Caiphas: * And they consulted together, that by sub- 4
tilty they might apprehend Jesus and put him to death.
* But they said: Not on the festival day, lest perhaps 5
there should be a tumult among the people.

And when Jesus was in Bethania, in the house of 6

℣ 41. Psalm vi. 9.—Matth. vii. 23.—Luke xiii. 27.
℣ 46. Daniel xii. 2.—John v. 29.
℣ 2. Mark xiv. 1.—Luke xxii. 1
℣ 2.—xxvii. 66. Palm Sunday.

7 Simon the leper, * There came to him a woman having an alabaster box of precious ointment, and poured it
8 on his head as he was at table. *And the disciples seeing it, had indignation, saying: To what purpose is this
9 waste? * For this might have been sold for much, and
10 given to the poor. *And Jesus knowing it, said to them: Why do you trouble this woman? for she hath wrought
11 a good work upon me. * For the poor you have always
12 with you: but me you have not always. * For she, in pouring this ointment upon my body, hath done it for
13 my burial. *Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her.
14 * Then went one of the twelve, who was called Judas
15 Iscariot, to the chief priests. *And said to them: What will you give me, and I will deliver him unto you?
16 But they appointed him thirty pieces of silver. * And from thenceforth he sought opportunity to betray him.
17 And, on the first day of the Azymes; the disciples came to Jesus saying: Where wilt thou that we prepare
18 for thee to eat the pasch? * But Jesus said; Go ye into the city to a certain man and say to him: The master saith, my time is near at hand, with thee I make the
19 pasch with my disciples. *And the disciples did as Jesus appointed to them, and they prepared the pasch.
20 * But when it was evening, he sat down with his twelve
21 disciples. * And whilst they were eating, he said: Amen I say to you, that one of you is about to betray
22 me. *And they being very much troubled, began every

= ℣ 7. Mark xiv. 8.—John xi. 2.—xii. 3.

℣ 11. *Me you have not always,* viz. In a visible manner, as when conversant here on earth: and as we have the poor whom we may daily assist and relieve.

= ℣ 11. John xii. 8.

= ℣ 14. Mark xiv. 10.—Luke xxii. 4.

℣ 17. *The Azymes.* The feast of the unleaven bread. *The Pasch.* The paschal Lamb.

= ℣ 17. Mark xiv. 12.—Luke xxii. 7.

= ℣ 20. Mark xiv. 17.—Luke xxii. 14.

= ℣ 21. John xiii. 21.

one to say: Is it I, Lord? *But he answering, said: 23
He that dippeth his hand with me in the dish, he shall
betray me. *The Son of man indeed goeth as it is 24
written of him: but wo to that man, by whom the Son
of man shall be betrayed. It were better for him, if
that man had not been born. *And Judas that betrayed 25
him, answering said: Is it I, Rabbi? He saith to him:
Thou hast said *it*.

And whilst they were at supper, Jesus took bread, 26
and blessed, and broke: and gave to his disciples, and
said: Take ye, and eat: This is my body. *And tak- 27
ing the chalice he gave thanks, and gave to them, say-
ing: Drink ye all of this. *For this is my blood of 28
the New Testament which shall be shed for many unto
remission of sins. *And I say to you, I will not drink 29
from henceforth of this fruit of the vine, until that day
when I shall drink it with you new in the kingdom of

℣ 26. *This is my body.* He does not say, this is the figure of my body but this is my body (Second Council of Nice, Acts vi.) Neither does he say, in this, or with this is my body; but absolutely, *This is my body:* which plainly implies transubstantiation.

= ℣ 26. 1st Corinthians xi. 24.

℣ 27. *Drink ye all of this.* This was spoken to the twelve apostles; who were all then present: and they all drank of it, says St. Mark xiv. 23. But it no ways follows from these words spoken to the apostles, that all the faithful are here commanded to drink of the chalice; any more than that all the faithful are commanded to consecrate, offer, and administer this sacrament; because Christ, upon this same occasion, and, as I may say, with the same breath, bid the apostles do so; in these words, St. Luke xxii. 19. *Do this for a commemoration of me.*

℣ 28. *Blood of the New Testament.* As the old Testament was dedicated, with the blood of victims, by Moses, in these words; *This is the blood of the Testament,* &c. Hebrews ix. 20. So here is the dedication and institution of the New Testament, in the blood of Christ, here mystically shed, by these words; *This is the blood of the New Testament,* &c.

℣ 29. *Fruit of the vine.* These words, by the account of St. Luke xxii. 18. were not spoken of the sacramental cup, but of the wine that was drank with the paschal lamb. Though the sacramental cup might also be called the fruit of the vine, because it was consecrated from wine, and retains the likeness and all the accidents or qualities of wine.

30 my Father. *And a hymn being said, they went out unto Mount Olivet.

31 Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dis-
32 persed. *But after I shall be risen again, I will go be-
33 fore you into Galilee. * And Peter answering, said to him: Although all shall be scandalized in thee, I will
34 never be scandalized. *Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou
35 shalt deny me thrice. *Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

36 Then Jesus came with them into a country place which is called Gethsemani: and he said to his disciples:
37 Sit you here till I go yonder, and pray. *And taking with him Peter and the two sons of Zebedee, he began
38 to grow sorrowful and to be sad. * Then he saith to them: my soul is sorrowful even unto death: stay you
39 here, and watch with me. *And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Neverthe-
40 less, not as I will, but as thou *wilt*. *And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What? Could you not watch one hour with
41 me? * Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.
42 *Again the second time he went, and prayed, saying: My father, if this chalice may not pass away, but I
43 must drink it, thy will be done. *And he cometh again, and findeth them sleeping: for their eyes were heavy.

= ℣ 31. Mark xiv. 27.—John xvi. 32.=Zacharias xiii. 7.
= ℣ 32. Mark xiv. 28.—xvi. 7.
= ℣ 35. Mark xiv. 30.—John xiii. 38.
= ℣ 35. Mark xiv. 31.—Luke xxii. 33.

*And leaving them, he went again: and he prayed 44
the third time, saying the self-same word. *Then he 45
cometh to his disciples, and saith to them: sleep ye
now, and take your rest; behold the hour is at hand,
and the Son of man shall be betrayed into the hands of
sinners. *Rise, let us go: behold he is at hand that 46
will betray me.

As he yet spoke, behold Judas, one of the twelve 47
came, and with him a great multitude, with swords
and clubs, sent from the chief-priests and the ancients
of the people. *And he that betrayed him, gave them 48
a sign, saying: Whomsoever I shall kiss, that is he,
hold him fast. *And forthwith, coming to Jesus, he 49
said: Hail, Rabbi. And he kissed him. *And Jesus 50
said to him: Friend, whereto art thou come? Then
they came up, and laid hands on Jesus, and held him.
*And behold one of them that were with Jesus, stretch- 51
ing forth his hand, drew out his sword; and striking
the servant of the high-priest, cut off his ear. *Then 52
Jesus saith to him: put up again thy sword into its
place: for all that take the sword shall perish with the
sword, *Thinkest thou that I cannot ask my Father, 53
and he will give me presently more than twelve legions
of angels? *How then shall the scriptures be fulfilled 54
that so it must be done? *In that same hour Jesus 55
said to the multitudes: You are come out as it were
to a robber with swords and clubs to apprehend me.
I sat daily with you teaching in the temple, and you
laid not hands on me. *Now all this was done, that 56
the scriptures of the prophets might be fulfilled. Then
the disciples all leaving him, fled.

= ℣ 47. Mark xiv. 43.—Luke xxii. 47.—John xviii. 3.
= ℣ 52. Genesis ix. 6.—Apocalypse xiii. 10.
= ℣ 54. Isaias liii. 1. &c.
= ℣ 56. Lamentations iv. 20. =Mark xiv. 50.

57 But they, holding Jesus, led him to Caiphas the high-
priest, where the scribes and the ancients were as-
58 sembled. *And Peter followed him afar off, even to
the court of the high-priest. And going in, he sat with
59 the servants, that he might see the end. *And the
chief-priests and the whole council sought false witness
60 against Jesus, that they might put him to death: *And
they found not, whereas many false witnesses had come
in. And last of all, there came two false witnesses;
61 *And they said: This man said, I am able to destroy
the temple of God, and after three days to rebuild it.
62 *And the high-priest rising up, said to him: Answerest
thou nothing to the things which these witness against
63 thee? *But Jesus held his peace. And the high-
priest said to him: I adjure thee by the living God,
that thou tell us, if thou be the Christ the Son of God?
64 *Jesus saith to him: Thou hast said *it*. Nevertheless
I say to you, hereafter you shall see the Son of man
sitting on the right hand of the power of God, and
65 coming in the clouds of heaven. *Then the high-
priest rent his garments, saying: He hath blasphemed,
what further need have we of witnesses? Behold, now
66 you have heard the blasphemy; *What think you?
But they answering, said: He is guilty of death.
67 *Then did they spit in his face, and buffetted him, and
others struck his face with the palms of their hands,
68 *Saying: Prophesy unto us, O Christ; who is he that
struck thee?
69 But Peter sat without in the court; and there
came to him a servant-maid saying: Thou also wast
70 with Jesus the Galilean. *But he denied before them

= ℣ 57. Luke xxii. 54.—John xviii. 24.
= ℣ 61. John ii. 19.
= ℣ 64. Matth. xvi. 27.—Romans xiv. 10.—1st Thessalonians iv. 15.
= ℣ 67. Isaias l. 6.—Mark xiv. 65.
= ℣ 69. Luke xxii. 55.—John xviii. 17.

all, saying: I know not what thou sayest. *And as 71
he went out of the gate, another maid saw him, and she saith to them that were there: This man also was with Jesus of Nazareth. *And again he denied with 72
an oath: That I know not the man. *And after a lit- 73
tle while they came that stood by, and said to Peter: Surely thou also art one of them: for even thy speech doth discover thee. *Then he began to curse and to 74
swear that he knew not the man. And immediately the cock crew. *And Peter remembered the word of 75
Jesus which he had said: Before the cock crow, thou shalt deny me thrice. And going forth, he wept bitterly.

CHAP. XXVII.

The continuation of the history of the passion of Christ. His death and burial.

AND when morning was come, all the chief-priests 1
and ancients of the people took counsel against Jesus, that they might put him to death. *And they brought 2
him bound, and delivered him to Pontius Pilate the governor.

Then Judas, who betrayed him, seeing that he was 3
condemned; repenting himself, brought back the thirty pieces of silver to the chief-priests and ancients, *Saying: I have sinned, in betraying innocent blood. 4
But they said: What is that to us? look thou to it. *And casting down the pieces of silver in the temple, 5
he departed, and went and hanged himself with a halter. *But the chief-priests having taken the pieces 6
of silver, said: It is not lawful to put them into the corbona, because it is the price of blood. *And after 7

=℣ 2. Mark xv. 1.—Luke xxiii. 1. John xviii. 28.
=℣ 5. Acts i. 18.

℣ 6. *Corbona.* A place in the Temple where the people put in their gifts or offerings.

they had consulted together, they bought with them the potter's field, to be a burying place for strangers.
8 *For this cause, that field was called Haceldama, that
9 is, the field of blood, even to this day. *Then was fulfilled that which was spoken by Jeremias the prophet, saying: And they took the thirty pieces of silver, the price of him that was prized, whom they
10 prized of the children of Israel. *And they gave them unto the potter's field, as the Lord appointed to me.
11 And Jesus stood before the governor, and the governor asked him, saying: Art thou the King of the
12 Jews? Jesus saith to him: Thou sayest *it*. *And, when he was accused by the chief-priests and ancients, he
13 answered nothing. *Then Pilate saith to him: Dost not thou hear how great testimonies they allege against
14 thee? *And he answered him to never a word: so that the governor wondered exceedingly.
15 Now, upon the solemn day, the governor was accustomed to release to the people one prisoner, whom they
16 would. *And he had then a notorious prisoner, that
17 was called Barabbas. *They therefore being gathered together, Pilate said: Whom will you that I release
18 to you, Barabbas, or Jesus that is called Christ? *For
19 he knew that for envy they had delivered him. *And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a
20 dream because of him. *But the chief-priests and ancients persuaded the people, that they should ask Ba-
21 rabbas, and make Jesus away. *And the governor an-

=℣ 8. Acts i. 19.
=℣ 9. Zacharias xi. 12.
=℣ 11. Mark xv. 2.—Luke xxiii. 3.—John xviii. 33.
=℣ 20. Mark xv. 11.—Luke xxiii. 18.—John xviii. 40.—Acts iii. 14.

swering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. *Pilate 22
saith to them: What shall I do then with Jesus that is called Christ? They say all: Let him be crucified. *The 23
governor said to them: Why what evil hath he done? But they cried out the more, saying: Let him be crucified. *And Pilate seeing that he prevailed nothing; 24
but that rather a tumult was made; taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. *And the 25
whole people answering, said: His blood be upon us, and upon our children. *Then he released to them 26
Barabbas, and having scourged Jesus delivered him unto them to be crucified.

Then the soldiers of the governor, taking Jesus into 27
the hall, gathered together unto him the whole band. *And stripping him, they put a scarlet cloak about him. 28
*And platting a crown of thorns, they put it upon his 29
head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, King of the Jews. *And spitting upon him, they took the 30
reed, and struck his head. *And after they had mocked 31
him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. *And going out, they found a man of Cyrene, named 32
Simon: him they forced to take up his cross. *And 33
they came to the place that is called Golgotha, which is, the place of Calvary. *And they gave him wine to 34
drink mingled with gall. And when he had tasted he would not drink.

And after they had crucified him, they divided his 35

=℣ 27. Psalm xxi. 17.—Mark xv. 16.
=℣ 29. John xix. 2.
=℣ 32. Mark xv. 21.—Luke xxiii. 26.
=℣ 33. Mark xv. 22.—Luke xxiii. 33.—John xix. 17.
=℣ 35. Mark xv. 24.—Luke xxiii. 34.—John xix. 23.=Psalm xxi. 19.

garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they
36 cast lots. *And they sat and watched him. *And they
37 put over his head his cause, written: THIS IS JESUS THE
38 KING OF THE JEWS. *Then were crucified with him two thieves: one on the right hand, and one on the left.
39 *And they that passed by, blasphemed him, wagging
40 their heads, *And saying: Vah, thou that destroyest the Temple of God, and in three days dost rebuild it, save thy own self: if thou be Son of God, come down
41 from the cross. *In like manner also the chief-priests
42 with the scribes and ancients mocking, said: *He saved others; himself he cannot save: if he be the King of Israel, let him now come down from the cross, and
43 we will believe him. *He trusted in God; let him now deliver *him* if he will have him: for he said, I am the
44 Son of God. *And the self-same thing the thieves also that were crucified with him, reproached him with.
45 Now from the sixth hour there was darkness over
46 the whole earth, until the ninth hour. *And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma-sabacthani, that is, My God, my God,
47 why hast thou forsaken me? *And some that stood
48 there and heard, said: This man calleth Elias. *And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave
49 him to drink. *And the others said: Let be, let us
50 see whether Elias will come to deliver him. *And Jesus again crying with a loud voice, yielded up the
51 ghost. *And behold the veil of the temple was rent in two from the top even to the bottom, and the earth

=℣ 40. John ii. 19.
=℣ 42. Wisdom ii. 18.
=℣ 43. Psalm xxi. 9.
=℣ 46. Psalm xxi. 2.
=℣ 51. 2d Paralip. iii. 14.—Mark xvi. 38.—Luke xxiii. 45.

quaked, and the rocks were rent, *And the graves 52
were opened: and many bodies of the saints that had
slept arose. *And coming out of the tombs after his 53
resurrection, came into the holy city and appeared to
many. *Now the centurion, and they that were with 54
him watching Jesus, having seen the earthquake and
the things that were done, were sore afraid, saying:
Indeed this was the Son of God.

And there were there many women afar off who 55
had followed Jesus from Galilee, ministering unto him:
*Among whom was Mary Magdalen, and Mary the 56
mother of James and Joseph, and the mother of the
sons of Zebedee. *And when it was evening, there 57
came a rich man of Arimathea, named Joseph, who
also himself was a disciple of Jesus. *He went to 58
Pilate, and asked the body of Jesus. Then Pilate com-
manded that the body should be delivered. *And Joseph 59
taking the body, wrapt it up in a clean linen cloth.
*And laid it in his own new monument, which he had 60
hewed out in a rock. And he rolled a great stone to
the door of the monument, and went his way. *And 61
there was there Mary Magdalen, and the other Mary
sitting over against the sepulchre.

And the next day, which followed the day of pre- 62
paration, the chief-priests and the pharisees came to-
gether to Pilate, *saying: Sir, we have remembered,
that that seducer said, while he was yet alive: After
three days I will rise again. *Command, therefore, the 64
sepulchre to be guarded until the third day; lest per-
haps his disciples come, and steal him away, and say
to the people, he is risen from the dead: and the last
error shall be worse than the first. *Pilate said to them: 65
You have a guard: go, guard it as you know. *And 66

=℣ 57. Mark xv. 42.—Luke xxiii. 50.—John xix. 38.

they departing, made the sepulchre sure, sealing the stone, and setting guards."

CHAP. XXVIII.

The resurrection of Christ: his commission to his disciples.

1 " AND in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Mag-
2 dalen, and the other Mary, to see the sepulchre. *And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled
3 back the stone, and sat upon it: *And his counte-
4 nance was as lightning, and his raiment as snow. *And for fear of him, the guards were struck with terror and
5 became as dead men. *And the angel answering, said to the women: Fear not you: for I know that you
6 seek Jesus, who was crucified. *He is not here, for he is risen, as he said. Come, and see the place where the
7 Lord was laid. *And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold *it* to you!
8 And they went out quickly from the sepulchre with
9 fear and great joy, running to tell his disciples." *And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him.
10 *Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.
11 Who when they were departed, behold some of the guards came into the city, and told the chief-priests
12 all things that had been done. *And they being assembled together with the ancients, taking counsel,
13 gave a great sum of money to the soldiers, *saying: Say you, that his disciples came by night, and stole

=℣ 1. Mark xvi. 1.—John xx 1. ✠℣ 1—8. Holy Saturday.

him away when we were asleep. *And if the go- 14
vernor shall hear of this, we will persuade him, and
secure you. *So they, taking the money, did as they 15
were taught: And this word was spread abroad among
the Jews even unto this day.

"And the eleven disciples went into Galilee, unto 16
the mountain where Jesus had appointed them. *And 17
seeing him, they adored: but some doubted. *And Jesus 18
coming, spoke to them, saying: "All power is given
to me in heaven and in earth. *Going therefore teach 19
ye all nations: Baptizing them in the name of the Fa-
ther, and of the Son, and of the Holy Ghost, *Teach- 20
ing them to observe all things whatsoever I have com-
manded you: and behold I am with you all days, even
to the consummation of the world."

℣ 16—20. Easter Friday.

℣ 18. *All power*, &c. See here the warrant and commission of the apostles and their successors, the bishops and pastors of Christ's church. He received from his Father all power in heaven and in earth: and in virtue of this power, he sends them (as the Father sent me, I also send you, St. John xx.21.) to *teach* and *disciple* μαθητεύειν not one, but all nations, and instruct them in all truths: and, that he may assist them effectually in the execution of this commission, he promises to be with them (not for three or four hundred years only) but all days, even to the consummation of the world. How then could the catholic church ever go astray; having always with her pastors, as is here promised, Christ himself who is the way, and the truth, and the life. St. John xiv. 6.

℣ 18—20. Trinity Sunday.

= ℣ 19. Mark xvi. 15.

THE

HOLY GOSPEL

OF

JESUS CHRIST,

ACCORDING TO ST. MARK.

CHAP. I.

The preaching of John the Baptist. Christ is baptized by him. He calls his disciples, and works many miracles.

1 THE beginning of the Gospel of Jesus Christ the
2 Son of God. *As it is written in Isaias the prophet:
Behold I send my angel before thy face, who shall pre-
3 pare the way before thee. *A voice of one crying in
the desert: prepare ye the way of the Lord, make
4 strait his paths. *John was in the desert baptizing,
and preaching the baptism of penance unto remission
5 of sins. *And there went out to him all the country of
Judea, and all they of Jerusalem, and were baptized
by him in the river of Jordan, confessing their sins.
6 *And John was cloathed with camels' hair, and a leathern
girdle about his loins: and he ate locusts and wild
7 honey. *And he preached, saying: There cometh after
me one mightier than I, the latchet of whose shoes I
8 am not worthy to stoop down and loose. *I have baptized you with water; but he shall baptize you with the
Holy Ghost.

=℣ 2. Malachias iii. 1.
=℣ 3. Isaias xl. 3.—Matth. iii. 3.—Luke iii. 4.—John i. 23.
=℣ 5. Matth. iii. 5. 6.
=℣ 6. Matth. iii. 4.=Levit. xi. 22.
=℣ 7. Matth. iii. 11.—Luke iii. 16.—John i. 27.
=℣ 8. Acts i. 5.—xi. 16.—xix. 4.

And it came to pass, in those days Jesus came from 9
Nazareth of Galilee; and was baptized by John in the
Jordan. *And forthwith coming up out of the water, 10
he saw the heavens opened, and the Spirit as a dove
descending, and remaining on him. *And there came 11
a voice from heaven: Thou art my beloved Son, in thee
I am well pleased.

And immediately the Spirit drove him out into the 12
desert. *And he was in the desert forty days and forty 13
nights: and was tempted by Satan, and he was with
beasts, and the angels ministered to him.

And after that John was delivered up, Jesus came 14
into Galilee, preaching the gospel of the kingdom of
God. *And saying: That the time is accomplished and 15
the kingdom of God is at hand: repent, and believe the
gospel.

And passing by the sea of Galilee, he saw Simon and 16
Andrew his brother, casting nets into the sea (for they
were fishermen.) *And Jesus said to them: Come after 17
me, and I will make you to become fishers of men.
*And immediately leaving their nets, they followed 18
him. *And going on from thence a little farther, he 19
saw James the son of Zebedee, and John his brother,
who also were mending their nets in the ship: *And 20
forthwith he called them. And leaving their father
Zebedee in the ship with his hired men, they followed
him.

And they enter into Capharnaum, and forthwith upon 21
the sabbath-days going into the synagogue, he taught
them. *And they were astonished at his doctrine. For 22
he was teaching them as one having power, and not as

= ℣ 10. Luke iii. 22.—John i. 32.
= ℣ 12. Matth. iv. 1.—Luke iv. 1.
= ℣ 14. Matth. iv. 12.—Luke iv. 14.—John iv. 43.
= ℣ 16. Matth. iv. 18.—Luke v. 2.
= ℣ 21. Matth. iv. 13.—Luke iv. 31.
= ℣ 22. Matth. vii. 28, 29.—Luke iv. 32.

23 the Scribes. *And there was in their synagogue a man
24 with an unclean spirit; and he cried out, *saying:
What have we to do with thee, Jesus of Nazareth? art
thou come to destroy us? I know who thou art, the
25 holy one of God. *And Jesus threatened him, saying:
26 Speak no more and go out of the man. *And the un-
clean spirit tearing him, and crying out with a loud
27 voice, went out of him. *And they were all amazed,
insomuch that they questioned among themselves, say-
ing: What thing is this? what is this new doctrine?
for with power he commandeth even the unclean spirits,
28 and they obey him. *And the fame of him was spread
forthwith into all the country of Galilee.

29 And immediately going out of the synagogue, they
came into the house of Simon and Andrew, with James
30 and John. *And Simon's wife's mother lay in a fit of
31 a fever: and forthwith they tell him of her. *And
coming to her, he lifted her up, taking her by the
hand: and immediately the fever left her, and she mi-
32 nistered unto them. *And when it was evening after
sun-set, they brought to him all that were ill and that
33 were possessed with devils. *And all the city was ga-
34 thered together at the door. *And he healed many
that were troubled with divers diseases; and he cast out
many devils, and he suffered them not to speak because
they knew him.

35 And rising very early, going out, he went into a de-
36 sert place: and there he prayed. *And Simon and they
37 that were with him followed after him. *And when
they had found him, they said to him, all seek for thee.
38 *And he saith to them: Let us go into the neighbour-
ing towns and cities, that I may preach there also; for
to this purpose am I come.

= ℣ 23. Luke iv. 33.
= ℣ 29. Matth. viii. 14.—Luke iv. 38.
= ℣ 34. Luke iv. 40, 41.

And he was preaching in their synagogues, and in 39
all Galilee, and casting out devils. *And there came 40
a leper to him beseeching him, and kneeling down, said
to him: If thou wilt, thou canst make me clean. *And 41
Jesus having compassion on him, stretched forth his
hand; and touching him, saith to him: I will. Be thou
made clean. *And when he had spoken, immediately 42
the leprosy departed from him, and he was made clean.
*And he strictly charged him, and forthwith sent him 43
away. *And he saith to him: See thou tell no one, but 44
go shew thyself to the high-priest, and offer for thy
cleansing the things that Moses commanded, for a tes-
timony to them. *But he being gone out, began to 45
publish, and to blaze abroad the word; so that he could
not openly go into the city, but was without in desert
places, and they flocked to him from all sides.

CHAP. II.

Christ heals the sick of the palsy: calls Matthew; and excuses his disciples.

AND again he entered into Capharnaum after some 1
days. *And it was heard that he was in the house, and 2
many came together, so that there was no room, no not
even at the door; and he spoke to them the Word.
*And they came to him, bringing one sick of the palsy, 3
who was carried by four. *And when they could not 4
offer him unto him for the multitude, they uncovered
the roof where he was: and opening it they let down
the bed wherein the man sick of the palsy lay. *And 5
when Jesus had seen their faith, he saith to the sick of
the palsy: Son, thy sins are forgiven thee. *And there 6
were some of the Scribes sitting there, and thinking in

= ℣ 40. Matth. viii. 2.—Luke v. 12. | = ℣ 1. Matthew ix. 1.
= ℣ 44. Leviticus xiv. 2. | = ℣ 3. Luke v. 18.

7 their hearts: *Why doth this man speak thus? he blasphemeth. Who can forgive sins but God only?
8 *Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why
9 think you these things in your hearts? *Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk?
10 *But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of
11 the palsy) *I say to thee, Arise, take up thy bed, and
12 go into thy house. *And immediately he arose; and taking up his bed, went his way in the sight of all, so that all wondered, and glorified God, saying: we never saw the like.
13 And he went forth again to the sea side; and all the
14 multitude came to him, and he taught them. *And when he was passing by, he saw Levi *the son* of Alpheus sitting at the receipt of custom; and he saith to him: Follow me. And rising up, he followed him.
15 *And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples. For they were many, who
16 also followed him. *And the Scribes and the Pharisees seeing that he ate with publicans and sinners, said to his disciples: Why doth your Master eat and drink
17 with publicans and sinners? *Jesus hearing this, saith to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.
18 And the disciples of John and the Pharisees used to fast: and they come, and say to him: Why do the disciples of John and of the Pharisees fast; but thy dis-
19 ciples do not fast? *And Jesus saith to them: Can the

=℣ 7. Job xiv. 4.—Isaias xliii. 25. | =℣ 17. 1st Timothy i. 15.
=℣ 14. Matth. ix. 9.—Luke v. 27. |

children of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. *But the days will come 20
when the bridegroom shall be taken away from them; and then they shall fast in those days. *No man soweth 21
a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent. *And no man putteth new wine into 22
old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled and the bottles will be lost. But new wine must be put into new bottles.

And it came to pass again as the Lord walked 23
through the corn fields on the sabbath, that his disciples began to go forward and to pluck the ears of corn. *And the Pharisees said to him: Behold, why do they 24
on the sabbath-day that which is not lawful? *And he 25
said to them: Have you never read what David did, when he had need, and was hungry himself, and they that were with him? *How he went into the house of 26
God under Abiathar the high-priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him? *And he said to them: The sabbath was made for man, 27
and not man for the sabbath. *Therefore the Son of 28
man is Lord of the sabbath also.

CHAP. III.

Christ heals the withered hand: he chooses the twelve: he confutes the blasphemy of the Pharisees.

AND he entered again into the synagogue, and there 1
was a man there who had a withered hand. *And they 2
watched him whether he would heal on the sabbath-days; that they might accuse him. *And he saith to 3

= ℣ 20. Matth. ix. 15.—Luke v. 35.
= ℣ 23. Matth. xii. 1.—Luke vi. 1.
= ℣ 25. 1st Kings xxi. 6.
= ℣ 26. Leviticus xxiv. 9.
= ℣ 1. Matth. xii. 10.—Luke vi. 6.

the man who had the withered hand: stand up in the
4 midst. *And he saith them: Is it lawful to do good on
the sabbath-days, or to do evil? to save life or to de-
5 stroy? but they held their peace. *And looking round
about on them, with anger, being grieved for the blind-
ness of their hearts, he saith to the man: Stretch forth
thy hand. And he stretched it forth; and his hand
was restored unto him.
6 And the Pharisees going out, immediately made a
consultation with the Herodians against him, how they
7 might destroy him. *But Jesus retired with his disci-
ples to the sea: and a great multitude followed him,
8 from Galilee and Judea, *and from Jerusalem, and
from Idumea, and from beyond the Jordan. And they
about Tyre and Sidon, a great multitude, hearing the
9 things which he did, came to him. *And he spoke to
his disciples that a small ship should wait on him be-
cause of the multitude, lest they should throng him.
10 *For he healed many, so that they pressed upon him
11 for to touch him, as many as had evils. *And the un-
clean spirits, when they saw him, fell down before him:
12 and they cried, saying: *Thou art the Son of God.
And he strictly charged them that they should not make
him known.
13 And going up into a mountain, he called unto him
14 whom he would himself, and they came to him. *And
he made that twelve should be with him, and that he
15 might send them to preach. *And he gave them power
16 to heal sicknesses, and to cast out devils. *And to Simon
17 he gave the name Peter. *And James *the son* of Zebe-
dee, and John the brother of James: and he named them
18 Boanerges, which is, the Sons of Thunder. *And An-

= ℣ 6. Matth. xii. 14.

= ℣ 13. Matth. x. 1.—Luke vi. 13. —ix. 1.

drew and Philip, and Bartholomew and Matthew, and Thomas and James of Alpheus, and Thaddeus and Simon the Cananean, *And Judas Iscariot, who also 19
betrayed him.

And they come to a house; and the multitude cometh 20
together again, so that they could not so much as eat bread. *And when his *friends* had heard of it, they 21
went out to lay hold on him. For they said: he is become mad. *And the Scribes who were come down 22
from Jerusalem, said: he hath Beelzebub; and by the prince of devils he casteth out devils. *And after he 23
had called them together, he said to them in parables: how can Satan cast out Satan? *And if a kingdom be 24
divided against itself, that kingdom cannot stand. *And 25
if a house be divided against itself, that house cannot stand. *And if Satan be risen up against himself, he is 26
divided, and cannot stand, but hath an end. *No man 27
can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house. *Amen I say to you, 28
that all sins shall be forgiven unto the sons of men, and the blasphemies wherewith they shall blaspheme: *But 29
he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin.

Because they said: he hath an unclean spirit. *And 30
his mother and his brethren come; and standing without sent unto him calling him, *And the multitude sat 31 32
about him; and they say to him; behold thy mother and thy brethren without seek for thee. *And answering them, he said: who is my mother and my brethren? 33
*And looking round about on them who sat about him, 34
he saith: Behold my mother and my brethren. *For 35

= ℣ 22. Matth. ix. 34.—xii. 24.
= ℣ 27. Matth. xii. 29.
= ℣ 28. Matth. xii. 31.—Luke xii. 10.—1st John v. 16.
= ℣ 31. Matth. xii. 46.—Luke viii. 19.

whosoever shall do the will of God, he is my brother and my sister and my mother.

CHAP. IV.

The parable of the sower. Christ stills the tempest at sea.

1 AND again he began to teach by the sea side; and a great multitude was gathered together unto him, so that he went up into a ship and sat in the sea, and all
2 the multitude was upon the land by the sea side. *And he taught them many things in parables, and said unto
3 them in his doctrine: *Hear ye; Behold, the sower
4 went out to sow. *And whilst he soweth, some fell by the way side, and the birds of the air came, and ate it
5 up. *And other some fell upon stony ground where it had not much earth: and it shot up immediately, be-
6 cause it had no depth of earth: *And when the sun was risen, it was scorched, and because it had no root,
7 it withered away. *And some fell among thorns: and the thorns grew up, and choked it, and it yielded no
8 fruit. *And some fell upon good ground; and brought forth fruit that grew up and increased, and yielded, one thirty, another sixty, and another a hundred.
9 And he said: He that hath ears to hear, let him hear.
10 And when he was alone, the twelve that were with
11 him, asked him the parable. *And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are
12 done in parables: *That seeing they may see, and not

=℣ 2. Matth. xiii. 3.—Luke viii. 4.

℣ 12. *That seeing they may see,* &c. In punishment of their wilfully shutting their eyes, (St. Matthew xiii. 15.) God justly withdrew those lights and graces which otherwise he would have given them for their effectual conversion.

=℣ 12. Isaias vi. 9.—Matth. xiii. 14.—John xii. 40.—Acts xxviii. 26.—Romans xi. 8.

perceive, and hearing they may hear, and not understand: lest at any time they should be converted and their sins should be forgiven them. *And he saith 13
to them: Are you ignorant of this parable? and how shall you know all parables? *He that soweth: soweth 14
the word. *And these are they by the way side, where 15
the word is sown, and as soon as they have heard, immediately Satan cometh, and taketh away the word that was sown in their hearts. *And these likewise are they 16
that are sown on the stony ground: who, when they hear the word, immediately receive it with joy. *And they 17
have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word, they are presently scandalized. *And others 18
there are who are sown among thorns: these are they that hear the word, *And the cares of the world and 19
the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless. *And these are they who are sown upon the good 20
ground, who hear the word, and receive it, and yield fruit the one thirty, another sixty, and another a hundred.

And he said to them: Doth a candle come *in* to be 21
put under a bushel, or under a bed? and not to be set on a candlestick; *For there is nothing hid, which 22
shall not be made manifest: neither was it made secret, but that it may come abroad. *If any man have ears 23
to hear, let him hear.

And he said to them: Take heed what you hear. 24
In what measure you shall mete, it shall be measured to you again, and more shall be given to you. *For he 25

= ℣ 19. 1st Timothy vi. 6. 7. 17.
= ℣ 21. Matth. v. 15.—Luke viii. 16.—xi. 33.
= ℣ 22. Luke viii. 17.—xii. 2.
= ℣ 24. Matth. vii. 2.—Luke vi. 38.
= ℣ 25. Matth. xiii. 12.—xxv. 29.—Luke viii. 18.—xix. 26.

that hath, to him shall be given; and he that hath not, that also which he hath shall be taken away from him.

26 And he said: So is the kingdom of God, as if a man
27 should cast seed into the earth, *and should sleep, and rise night and day, and the seed should spring,
28 and grow up whilst he knoweth not. * For the earth of itself bringeth forth fruit, first the blade, then the ear,
29 afterwards the full corn in the ear. *And when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said: To what shall we liken the kingdom of
31 God? or to what parable shall we compare it? **It is* as a grain of mustard-seed: which when it is sown in the earth, is less than all the seeds that are in the earth:
32 *And when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the birds of the air may dwell under the shadow thereof.

33 And with many such parables he spoke to them the
34 Word, according as they were able to hear. *And without parable he did not speak unto them; but apart, he explained all things to his disciples.

35 And he saith to them that day, when evening was
36 come: Let us pass over to the other side. *And having sent away the multitude, they take him even as he was in the ship: and there were other ships with him.
37 *And there arose a great storm of wind, and the waves
38 beat into the ship, so that the ship was filled. *And he was in the hinder part of the ship sleeping upon a pillow; and they awake him, and say to him: Master,
39 doth it not concern thee that we perish? *And rising up he rebuked the wind, and said to the sea: Peace, be still. And the wind ceased; and there was made a

=℣ 31. Matthew xiii. 31.—Luke xiii. 19.

=℣ 37. Matthew viii. 24.—Luke viii. 23.

great calm. *And he said to them: Why are you fearful? have you not faith yet? And they feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him? 40

CHAP. V.

Christ casts out a legion of devils: he heals the issue of blood, and raises the dead girl to life.

AND they came over the strait of the sea into the country of the Gerasens. 1
*And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, 2
*who had his dwelling in the tombs; and no man now could bind him, not even with chains. 3
* For having been often bound with fetters and chains, he had burst the chains, and broke the fetters in pieces, and no one could tame him. 4
*And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. 5
*And seeing Jesus afar off, he ran and adored him. 6
*And crying with a loud voice, he said: What have I to do with thee, Jesus, the Son of the most high God: I adjure thee by God that thou torment me not: 7
* for he said unto him: Go out of the man, thou unclean spirit. 8
*And he asked him, what is thy name? And he saith to him: My name is Legion; for we are many. 9
*And he besought him much, that he would not drive him away out of the country. 10
*And there was there near the mountain a great herd of swine, feeding. 11
*And the spirits besought him, saying: Send us into the swine, that we may enter into them. 12
*And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd, with great violence, was carried headlong into the sea, being about 13

=℣ 1. Matthew viii. 28.—Luke viii. 26.

14 two thousand, and were stifled in the sea. *And they
that fed them fled, and told it in the city, and in the
15 fields. And they went out to see what was done: *And
they come to Jesus, and they see him that was trou-
bled with the devil, sitting, cloathed, and well in his
16 wits, and they were afraid. *And they that had seen
it, told them in what manner he had been dealt with
17 who had the devil; and concerning the swine. *And
they began to pray him, that he would depart from
18 their coasts. *And when he went up into the ship, he
that had been troubled with the devil, began to be-
19 seech him that he might be with him. *And he ad-
mitted him not, but saith to him: Go into thy house
to thy friends, and tell them how great things the Lord
20 hath done for thee, and hath had mercy on thee. *And
he went his way, and began to publish in Decapolis
how great things Jesus had done for him: and all men
wondered.

21 And when Jesus had passed again in the ship over
the strait, a great multitude assembled together unto
22 him, and he was nigh unto the sea. *And there cometh
one of the rulers of the synagogue, named Jairus: and
23 seeing him, falleth down at his feet. *And he besought
him much, saying: My daughter is at the point of death,
come, lay thy hands upon her, that she may be safe and
24 may live. *And he went with him, and a great multi-
tude followed him, and they thronged him.

25 And a woman who was under an issue of blood twelve
26 years, *and had suffered many things from many phy-
sicians, and had spent all that she had, and was nothing
27 the better, but rather worse: *When she had heard of
Jesus, came in the crowd behind him, and touched his
28 garment. *For she said; If I shall touch but his gar-
29 ment I shall be whole. *And forthwith the fountain of

=℣ 22. Matthew ix. 18.—Luke viii. 41.

her blood was dried up, and she felt in her body that she was healed of the evil. *And immediately Jesus 30
knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? *And his disciples said to him: Thou 31
seest the multitude thronging thee, and sayest thou who hath touched me? *And he looked about to see her 32
who had done this. *But the woman fearing and trem- 33
bling, knowing what was done in her, came and fell down before him, and told him all the truth. *And he 34
said to her: Daughter, thy faith hath made thee whole, go in peace, and be thou whole of thy disease.

While he was yet speaking, some come from the 35
ruler of the synagogue's house, saying: Thy daughter is dead: why dost thou trouble the Master any farther:
*But Jesus having heard the word that was spoken, 36
saith to the ruler of the synagogue: Fear not; only believe. *And he admitted not any man to follow him, 37
but Peter and James and John the brother of James.
*And they come to the house of the ruler of the syna- 38
gogue; and he seeth a tumult, and people weeping and wailing much. *And going in, he saith to them: Why 39
make you this a-do and weep? the damsel is not dead but sleepeth. *And they laughed him to scorn. But 40
he having put them all out, taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. *And 41
taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted, Damsel (I say to thee) arise. *And immediately the damsel rose up, and 42
walked, and she was twelve years old: and they were astonished with a great astonishment. *And he charged 43
them strictly that no man should know it: and commanded that something should be given her to eat.

=℣ 34. Luke vii. 50.—viii. 48.

CHAP. VI.

Christ teaches at Nazareth. He sends forth the twelve apostles: he feeds five thousand with five loaves; and walks upon the sea.

1 AND going out from thence, he went into his own
2 country; and his disciples followed him. *And when the sabbath was come, he began to teach in the synagogue: and many hearing him were in admiration at his doctrine, saying: How came this man by all these things? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands?
3 * Is not this the carpenter, the son of Mary, the brother of James, and Joseph, and Jude, and Simon? are not also his sisters here with us? And they were scan-
4 dalized in regard of him. *And Jesus said to them: A prophet is not without honour, but in his own country, and in his own house, and among his own kindred.
5 *And he could not do any miracle there, only that he cured a few that were sick, laying his hands upon them.
6 *And he wondered because of their unbelief, and he went through the villages round about, teaching.
7 And he called the twelve; and began to send them two and two, and gave them power over unclean spi-
8 rits. *And he commanded them that they should take nothing for the way, but a staff only: no scrip, no
9 bread, nor money in their purse, * but to be shod with sandals, and that they should not put on two coats.
10 *And he said to them: Wheresoever you shall enter into a house, there abide till you depart from that

=℣ 1. Matth. xiii.54.—Luke iv.16.
=℣ 3. John vi. 42.
=℣ 4. Matth. xiii.57.—Luke iv.24. —John iv. 44.
℣ 5. *He could not.* Not for want of power on his side; but for want of a due disposition on theirs.
=℣ 7. Matth. x. 1.—Mark iii. 15. —Luke ix. 1.
=℣ 9. Acts xii. 8.

place. * And whosoever shall not receive you, nor 11
hear you; going forth from thence shake forth the dust
from your feet for a testimony to them. *And going 12
forth, they preached that *men* should do penance. *And 13
they cast out many devils, and anointed with oil many
that were sick, and healed them.

And king Herod heard (for his name was made 14
manifest) and he said: John the Baptist is risen again
from the dead, and therefore mighty works shew forth
themselves in him. *And others said: it is Elias. But 15
others said: It is a prophet, as one of the prophets.
* Which Herod hearing, said: John, whom I beheaded 16
he is risen again from the dead.

" For Herod himself had sent and apprehended 17
John, and bound him in prison for the sake of Hero-
dias the wife of Philip his brother, because he had
married her. * For John said to Herod: It is not law- 18
ful for thee to have thy brother's wife. * Now Herodias 19
laid snares for him; and was desirous to put him to
death and could not. * For Herod feared John, know- 20
ing him to be a just and holy man: and kept him, and
when he heard him, did many things: and he heard
him willingly. *And when a convenient day was come 21
Herod made a supper for his birth-day, for the princes,
and tribunes, and chief men of Galilee. *And when 22
the daughter of the same Herodias had come in, and
had danced, and pleased Herod, and them that were
at table with him; the king said to the damsel: Ask of
me what thou wilt, and I will give it thee. *And he 23
swore to her: Whatsoever thou shalt ask I will give
thee, though *it be* the half of my kingdom. * Who, 24
when she was gone out, said to her mother, what shall

℣ 11. Matth. x. 14.—Luke ix. 5. —Acts xiii. 51.—xviii. 6.
℣ 13. James v. 14.
℣ 14. Matth. xiv. 1.—Luke ix. 7.
℣ 17. Luke iii. 19.
℣ 17—29. Decollation of S. John Baptist. 29. Aug.
℣ 18. Leviticus xx. 21.

I ask? But she said: The head of John the Baptist.
25 *And when she was come in immediately with haste to the king, she asked saying: I will that forthwith thou give me in a dish the head of John the Baptist.
26 *And the king was struck sad. *Yet* because of his oath, and because of them that were with him at table,
27 he would not displease her. *But sending an executioner, he commanded that his head should be brought
28 in a dish. *And he beheaded him in the prison, and brought his head in a dish: and gave it to the damsel,
29 and the damsel gave it to her mother. *Which his disciples hearing, came, and took his body; and laid it in a tomb."
30 And the apostles coming together unto Jesus, related
31 to him all things that they had done and taught. *And he said to them: Come apart into a desert place, and rest a little. For there were many coming and going:
32 and they had not so much as time to eat. *And going up into a ship, they went into a desert place apart.
33 *And they saw them going away, and many knew: and they ran flocking thither on foot from all the cities, and were there before them.
34 And Jesus going out, saw a great multitude; and he had compassion on them, because they were as sheep not having a shepherd, and he began to teach them
35 many things. *And when the day was now far spent, his disciples came to him, saying: This is a desert
36 place, and the hour is now past: *Send them away, that going into the next villages and towns, they may
37 buy themselves meat to eat. *And he answering, said to them: Give you them to eat. And they said to him: Let us go and buy bread for two hundred pence,

= ℣ 29. Matthew xiv. 12.
= ℣ 30. Luke ix. 10.
= ℣ 32. Matth. xiv. 13.—John vi. 1.
= ℣ 34. Matth. ix. 36.—xiv. 14.
= ℣ 36. Luke ix. 12.

and we will give them to eat. *And he saith to them: 38
How many loaves have you? go and see. And when
they knew, they say: Five, and two fishes. *And he 39
commanded them that they should make them all sit
down, by companies upon the green grass. *And they 40
sat down in ranks by hundreds and by fifties. *And 41
when he had taken the five loaves, and the two fishes:
looking up to heaven, he blessed, and broke the loaves,
and gave to his disciples to set before them: and the
two fishes he divided among them all. *And they all 42
did eat, and had their fill. *And they took up the leav- 43
ings, twelve full baskets of fragments, and of the fishes.
*And they that did eat, were five thousand men. *And 44
immediately he obliged his disciples to go up into the 45
ship, that they might go before him over the water to
Bethsaida: whilst he dismissed the people.

And when he had dismissed them, he went up to the 46
mountain to pray. * "And when it was late, the ship 47
was in the midst of the sea, and himself alone on the
land. *And seeing them labouring in rowing (for the 48
wind was against them) and about the fourth watch of
the night he cometh to them walking upon the sea, and
he would have passed by them. * But they seeing him 49
walking upon the sea, thought it was an apparition, and
they cried out. * For they all saw him, and were trou- 50
bled. And immediately he spoke with them, and said
to them: Have a good heart, it is I, fear ye not. *And 51
he went up to them into the ship, and the wind ceased:
and they were far more astonished within themselves:
* For they understood not concerning the loaves; for 52
their heart was blinded.

And when they had passed over, they came into 53
the land of Genezareth, and set to the shore. *And 54

= ℣ 39. John vi. 10. | = ℣ 48. Matthew xiv. 25.
✠ ℣ 47—56. 1st Saturday in Lent. | = ℣ 53. Matthew xiv. 34.

when they were gone out of the ship immediately they
55 knew him: *And running through that whole country, they began to carry about in beds those that were
56 sick, where they heard he was. *And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole."

CHAP. VII.

Christ rebukes the Pharisees. He heals the daughter of the woman of Canaan; and the man that was deaf and dumb.

1 AND there assembled together unto him the Pharisees and some of the Scribes, coming from Jerusalem.
2 *And when they had seen some of his disciples eat bread with common, that is, with unwashed hands,
3 they found fault. *For the Pharisees, and all the Jews eat not without often washing their hands, holding the
4 tradition of the ancients: *And when they come from the market, unless they be washed, they eat not: and many other things there are that have been delivered to them to observe, the washings of cups, and of pots,
5 and of brazen vessels, and of beds. *And the Pharisees and Scribes asked him: Why do not thy disciples walk according to the tradition of the ancients, but they eat
6 bread with common hands? *But he answering, said to them: Well did Isaias prophecy of you hypocrites, as it is written: This people honoureth me with their
7 lips, but their heart is far from me. *And in vain do they worship me, teaching doctrines and precepts of
8 men. *For leaving the commandment of God, you hold the tradition of men, the washings of pots and of

= ℣ 6. Isaias xxix. 13.
= ℣ 7. *Doctrines and precepts of men.* See Notes on Matthew xv. 9. 11. page 42.

cups: and many other things you do like to these.
*And he said to them, well do you make void the com- 9
mandment of God, that you may keep your own tra-
dition. *For Moses said: Honour thy father and thy 10
mother; and, he that shall curse father or mother,
dying, let him die. * But you say: If a man shall say 11
to his father or mother, Corban (which is a gift) what-
soever is from me, shall profit thee: *And farther, you 12
suffer him not to do any thing for his father or mother,
* making void the word of God by your own tradition, 13
which you have given forth. And many other such
like things you do.

And calling again the multitude unto him, he said 14
to them: Hear ye me all, and understand. *There is 15
nothing from without a man that entering into him,
can defile him. But the things which come from a
man, those are they that defile a man. * If any man 16
have ears to hear, let him hear. * And when he was 17
come into the house from the multitude, his disciples
asked him the parable. *And he saith to them: So 18
are you also without knowledge: understand you not
that every thing from without, entering into a man, can-
not defile him: * Because it entereth not into his heart, 19
but goeth into the belly, and goeth out into the privy,
purging all meats? * But he said that the things which 20
come out from a man, they defile a man. * For from 21
within, out of the heart of men, proceed evil thoughts,
adulteries, fornications, murders, * thefts, covetous- 22
ness, wickedness, deceit, laciviousness, an evil eye, blas-
phemy, pride, foolishness. *All these evil things come 23
from within, and defile a man.

And rising from thence, he went into the coasts of 24

=℣ 10. Exodus xx. 12.—Deuter. v. 16.—Ephesians vi. 2.= Exodus xxi. 17.—Levit. xx. 9.—Proverbs xx. 20.

=℣ 14. Matthew xv. 10.
=℣ 21. Genesis vi. 5.
=℣ 24. Matthew xv. 21.

Tyre and Sidon: and entering into a house, he would that no man should know it, and he could not be hid.
25 * For a woman, as soon as she heard of him, whose daughter had an unclean spirit, came in, and fell down
26 at his feet. * For the woman was a Gentile, a Syrophenician born. And she besought him that he would
27 cast forth the devil out of her daughter. * Who said to her: Suffer first the children to be filled. For it is not good to take the bread of the children, and cast it to the
28 dogs. * But she answered, and said to him: Yea, Lord; for the whelps also eat under the table of the crums
29 of the children. *And he said to her: For this saying go thy way, the devil is gone out of thy daughter.
30 *And when she was come into her house, she found the girl lying upon the bed, and that the devil was gone out.
31 "And again, going out of the coasts of Tyre, he came by Sidon to the sea of Galilee through the midst of the
32 coasts of Decapolis. *And they bring to him one deaf and dumb; and they besought him that he would lay
33 his hand upon him. *And taking him from the multitude apart, he put his fingers into his ears, and spit-
34 ting, he touched his tongue; *And looking up to heaven, he groaned, and said to him: Ephpheta, which
35 is, Be thou opened. *And immediately his ears were opened, and the string of his tongue was loosed, and
36 he spoke right. *And he charged them that they should tell no man. But the more he charged them, so much
37 the more a great deal did they publish it. *And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear, and the dumb to speak."

℣ 31—37. XI Sunday after Pentecost. | = ℣ 32. Matthew ix. 32.—Luke xi. 14.

CHAP. VIII.

Christ feeds four thousand. He gives sight to the blind. He foretells his passion.

" IN those days again when there was a great multitude, and had nothing to eat: calling his disciples together, he saith to them: *I have compassion on the multitude, for behold they have now been with me three days and have nothing to eat. *And if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. *And his disciples answered him: From whence can any one fill them here with bread in the wilderness? *And he asked them: how many loaves have ye? Who said: Seven. *And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them, and they set them before the people. *And they had a few little fishes; and he blessed them, and commanded them to be set before them. * And they did eat and were filled, and they took up that which was left of the fragments, seven baskets. * And they that had eaten were about four thousand: and he sent them away." 1 2 3 4 5 6 7 8 9

And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha. *And the Pharisees came forth, and began to question with him, asking him a sign from heaven, tempting him. *And sighing deeply in spirit, he saith: Why doth this generation ask a sign? Amen I say to you, If a sign shall be given to this generation. *And leaving them, he went up again into the ship, and passed to the other side of the water. 10 11 12 13

=℣ 1. Matthew xv. 32.
⊠℣ 1—9. VI Sunday after Pentecost.
=℣ 11. Matth. xvi. 1.—Luke xi. 53.
℣ 12. *If a sign.* That is, there shall no sign be given to this generation.

14 And they forgot to take bread: and they had but
15 one loaf with them in the ship. *And he charged them
saying: take heed and beware of the leaven of the
16 Pharisees, and of the leaven of Herod. *And they
reasoned among themselves, saying: because we have
17 no bread. * Which Jesus knowing, saith to them: why
do you reason, because you have no bread? do you not
yet know nor understand? have you still your heart
18 blinded? * Having eyes, see you not? and having ears,
19 hear you not? Neither do you remember, * when I
broke the five loaves among five thousand; how many
baskets full of fragments took you up? They say to
20 him, Twelve. * When also the seven loaves among
four thousand, how many baskets of fragments took
21 you up? And they say to him, Seven. *And he said
to them: How do you not yet understand?
22 And they come to Bethsaida; and they bring to him
a blind man, and they besought him that he would
23 touch him. *And taking the blind man by the hand
he led him out of the town: and spitting upon his eyes,
laying his hands on him, he asked him if he saw any
24 thing. *And looking up, he said: I see men as it were
25 trees, walking. *After that again he laid his hands
upon his eyes, and he began to see, and was restored,
26 so that he saw all things clearly. *And he sent him
into his house, saying: Go into thy house, and if thou
enter into the town, tell nobody.
27 And Jesus went out, and his disciples, into the towns
of Cæsarea-Philippi; and in the way he asked his dis-
ciples, saying to them: Whom do men say that I am?
28 *Who answered him, saying: John the Baptist; but
29 some Elias, and others as one of the prophets. *Then
he saith to them: But whom do you say that I am?

=℣ 14. Matthew xvi. 5.
=℣ 18. Mark vi. 41.—John vi. 11.
=℣ 27. Matth. xvi. 13. =Luke ix. 18.

Peter answering, said to him: Thou art the Christ.
*And he strictly charged them that they should not tell 30
any man of him.

And he began to teach them, that the Son of man 31
must suffer many things, and be rejected by the ancients,
and by the high-priests, and the Scribes, and be killed:
and after three days rise again. *And he spoke the 32
word openly. And Peter taking him, began to rebuke
him. * Who turning about and seeing his disciples, 33
threatened Peter, saying: Go behind me, Satan, be-
cause thou savourest not the things that are of God,
but that are of men. *And calling the multitude toge- 34
ther with his disciples, he said to them: If any man
will follow me, let him deny himself, and take up his
cross and follow me. * For whosoever will save his life, 35
shall lose it; and whosoever shall lose his life for my
sake and the gospel shall save it. * For what shall it 36
profit a man, if he gain the whole world, and suffer the
loss of his soul? *Or what shall a man give in ex- 37
change for his soul? * For he that shall be ashamed 38
of me, and of my words in this adulterous and sinful
generation, the Son of man also will be ashamed of
him, when he shall come in the glory of his Father
with the holy angels. * And he said to them: Amen 39
I say to you that there are some of them that stand here,
who shall not taste death, till they see the kingdom of
God coming in power.

= ℣ 32. Matthew xvi. 22.
= ℣ 34. Matth. x. 38.—xvi. 24.—Luke ix. 23.—xiv. 27.
= ℣ 35. Luke xvii. 33.—John xii. 25.
= ℣ 38. Matt. x. 33.—Luke ix. 26.—xii. 9.
= ℣ 39. Matthew xvi. 28.—Luke ix. 27.

CHAP. IX.

Christ is transfigured. He casts out the dumb spirit. He teaches humility and to avoid scandal.

1 AND after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves, and was transfigured be-
2 fore them. *And his garments became shining and exceeding white as snow, so as no fuller upon earth
3 can make white. *And there appeared to them Elias
4 with Moses; and they were talking with Jesus. *And Peter answering, said to Jesus: Rabbi, it is good for us to be here; and let us make three tabernacles, one
5 for thee, and one for Moses, and one for Elias. * For he knew not what he said; for they were struck with
6 fear. *And there was a cloud overshadowing them, and a voice came out of the cloud, saying: This is my most
7 beloved Son: hear ye him. *And immediately looking about, they saw no man any more but Jesus only with
8 them. *And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the Son of man shall be risen again from
9 the dead. *And they kept the word to themselves; questioning together what that should mean, when he
10 shall be risen from the dead. *And they asked him, saying: Why then do the Pharisees and the Scribes say that Elias must come first?
11 Who answering, said to them: Elias when he shall come first, shall restore all things: and as it is written of the Son of man, that he must suffer many things and
12 be despised. * But I say to you that Elias also is come (and they have done to him whatsoever they would) as

= ℣ 1. Matth. xvii.1.—Luke ix.28.
= ℣ 8. Matthew xvii. 9.
= ℣ 10. Malachias iv. 5.—Matth. xvii. 10.
= ℣ 11. Isaias liii. 3, 4.

it is written of him. *And coming to his disciples, he 13
saw a great multitude about them, and the Scribes
disputing with them.

And presently all the people seeing Jesus, were asto- 14
nished, and struck with fear: and running to him, they
saluted him. *And he asked them, what do you ques- 15
tion about among you? * "And one of the multitude 16
answering, said: Master, I have brought my son to
thee having a dumb spirit, * who, wheresoever he taketh 17
him, dasheth him; and he foameth, and gnasheth with
the teeth, and pineth away: and I spoke to thy disci-
ples to cast him out, and they could not. * Who an- 18
swering them, said: O incredulous generation, how
long shall I be with you? how long shall I suffer you?
bring him unto me. *And they brought him. And 19
when he had seen him, immediately the spirit troubled
him; and being thrown down upon the ground, he
rolled about foaming. *And he asked his father: How 20
long is it since this hath happened unto him? But he
said: From his infancy: *And oftentimes hath he 21
cast him into the fire and into waters, to destroy him.
But if thou canst do any thing, help us, having compas-
sion on us. *And Jesus saith to him: If thou canst 22
believe, all things are possible to him that believeth.
*And immediately the father of the boy crying out, 23
with tears said: I do believe, Lord; help my unbelief.
*And when Jesus saw the multitude running together, 24
he threatened the unclean spirit, saying to him: Deaf
and dumb spirit, I command thee, go out of him, and
enter not any more into him. *And crying out, and 25
greatly tearing him, he went out of him, and he be-
came as dead, so that many said, he is dead. *But 26
Jesus taking him by the hand, lifted him up; and he

=℣ 16. Luke ix. 38.

℟℣ 16—28. Ember Wednesday in September.

27 arose. *And when he was come into the house, his disciples secretly asked him, why could not we cast him
28 out? *And he said to them: This kind can go out by
29 nothing but by prayer and fasting." *And departing from thence they passed through Galilee, and he would not that any man should know it.

30 And he taught his disciples, and said to them: The Son of man shall be betrayed into the hands of men, and they shall kill him, and after that he is killed he shall
31 rise again the third day. *But they understood not the
32 word: and they were afraid to ask him. *And they came to Capharnaum. And when they were in the house, he asked them, what did you treat of in the way?

33 But they held their peace, for in the way they had disputed among themselves, which of them should be
34 the greatest. *And sitting down, he called the twelve, and saith to them: If any man desire to be first, he
35 shall be the last of all, and the minister of all. *And taking a child, he set him in the midst of them. Whom
36 when he had embraced, he saith to them: *Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, re-
37 ceiveth not me, but him that sent me. *John answered him, saying: Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him.

38 But Jesus said: Do not forbid him. For there is no man that doth a miracle in my name, and can soon
39 speak ill of me. *For he that is not against you, is for
40 you. *For whosoever shall give you to drink a cup of water in my name, because you belong to Christ;

=℣ 30. Matth. xvii. 21, 22.—Luke ix. 22. 44.
=℣ 33. Matth. xviii. 1.—Luke ix. 46.
=℣ 37. Luke ix. 49.
=℣ 38. 1st Corinth. xii. 3.
=℣ 40. Matthew x. 42.

Amen I say to you, he shall not lose his reward. *And 41
whosoever shall scandalize one of these little ones that
believe in me; it were better for him that a mill-stone
were hanged about his neck, and he were cast into the
sea. *And if thy hand scandalize thee, cut it off. It is 42
better for thee to enter into life, maimed, than having
two hands to go into hell, into unquenchable fire:
*where their worm dieth not, and the fire is not ex- 43
tinguished. *And if thy foot scandalize thee, cut it 44
off. It is better for thee to enter lame into life ever-
lasting, than having two feet, to be cast into the hell
of unquenchable fire: *where their worm dieth not, 45
and the fire is not extinguished. *And if thine eye 46
scandalize thee, pluck it out. It is better for thee with
one eye to enter into the kingdom of God, than having
two eyes, to be cast into the hell of fire: * where their 47
worm dieth not, and the fire is not extinguished. *For 48
every one shall be salted with fire: and every victim
shall be salted with salt. *Salt is good. But if the salt 49
become unsavoury; wherewith will you season it?
Have salt in you, and have peace among you.

CHAP. X.

Marriage is not to be dissolved. The danger of riches. The ambition of the sons of Zebedee. A blind man is restored to his sight.

AND rising up from thence, he cometh into the 1
coasts of Judea beyond the Jordan: and the multitudes
flock to him again. And as he was accustomed, he
taught them again. *And the Pharisees coming to him, 2
asked him: Is it lawful for a man to put away his wife?
tempting him. *But he answering, saith to them: 3

=℣ 41. Matthew xviii. 6.—Luke xvii. 2.
=℣ 42. Matthew v. 30.—xviii. 8.
=℣ 43. Isaias lxvi. 24.
=℣ 48. Leviticus ii. 13.
=℣ 49. Matth. v. 13.—Luke xiv. 34.
=℣ 1. Matthew xix. 1.

4 What did Moses command you? * Who said: Moses
permitted to write a bill of divorce, and to put *her*
5 away. *To whom Jesus answering, said: Because of
the hardness of your heart he wrote you this precept.
6 *But from the beginning of the creation God made
7 them male and female. *For this cause a man shall
leave his father and mother; and shall cleave to his wife.
8 And they two shall be in one flesh. Therefore now they
9 are not two, but one flesh. *What therefore God hath
joined together, let not man put asunder.
10 And in the house again his disciples asked him
11 concerning the same thing. *And he saith to them:
Whosoever shall put away his wife and marry another,
12 committeth adultery against her. *And if the wife
shall put away her husband, and be married to another,
she committeth adultery.
13 And they brought to him young children, that he
might touch them. And the disciples rebuked those
14 that brought them. *Whom when Jesus saw, he was
much displeased, and saith to them: Suffer the little
children to come unto me, and forbid them not. For
15 of such is the kingdom of God. *Amen I say to you,
whosoever shall not receive the kingdom of God as a
16 little child, shall not enter into it. *And embracing
them, and laying his hands upon them, he blessed them.
17 *And when he was gone forth into the way, a certain
man running up and kneeling before him, asked him,
Good Master, what shall I do that I may receive life
18 everlasting? *And Jesus said to him, why callest
thou me good? None is good but one, *that is* God.

=℣ 4. Deuteronomy xxiv. 1.
=℣ 6. Genesis i. 27.
=℣ 7. Genesis ii. 24.—Matth. xix. 5.—1st Corinth. vii. 10.—Ephesians v. 31.
=℣ 8. 1st Corinthians vi. 16.
=℣ 17. Matthew xix. 16.—Luke xviii. 18.
℣ 18. *None is good.* Of himself entirely and essentially, but God alone; men may be good also, but only by participation of God's goodness.

* Thou knowest the commandments, Do not commit adultery, do not kill, do not steal, bear not false witness, do no fraud, honour thy father and mother. 19
* But he answering, said to him: Master, all these things I have observed from my youth. 20
*And Jesus looking on him, loved him, and said to him: One thing is wanting unto thee: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me. 21
* Who being struck sad at that saying, went away sorrowful: for he had great possessions. 22
* And Jesus looking round about, saith to his disciples: How hardly shall they that have riches, enter into the kingdom of God! 23
*And the disciples were astonished at his words. But Jesus again answering, saith to them: Children, how hard is it for them that trust in riches, to enter into the kingdom of God. 24
*It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. 25
* Who wondered the more, saying among themselves: who then can be saved? 26
* And Jesus looking on them, saith: With men it is impossible; but not with God. For all things are possible with God. 27
*And Peter began to say unto him: Behold, we have left all things and have followed thee. 28
*Jesus answering, said, Amen I say to you, there is no man who hath left house, or brethren, or sisters, or father, or mother, or children, or lands for my sake and for the gospel; 29
*who shall not receive a hundred times as much now, in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come life everlasting. 30
* But many that are first, shall be last; and the last, first. 31

= ℣ 19. Exodus xx. 13, 14, &c.
= ℣ 28. Matt. xix. 27.—Luke xviii. 28.
= ℣ 31. Matthew xix. 30.

32 And they were in the way going up to Jerusalem: and Jesus went before them, and they were astonished; and, following, were afraid. And taking again the twelve, he began to tell them the things that should
33 befall him, * *saying*: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief-priests, and to the Scribes and ancients, and they shall condemn him to death, and shall deliver him to the
34 Gentiles. *And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again.
35 And James and John the sons of Zebedee, come to him, saying: Master, we desire that whatsoever we
36 shall ask, thou wouldst do it for us. * But he said to them: What would you that I should do for you?
37 *And they said: Grant to us, that we may sit, one on thy right hand, and the other on thy left hand, in
38 thy glory. *And Jesus said to them: You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith
39 I am baptized? * But they said to him: We can. And Jesus saith to them, you shall indeed drink of the chalice that I drink of: and with the baptism where-
40 with I am baptized, you shall be baptized. * But to sit on my right hand or on my left, is not mine to give
41 to you, but to them for whom it is prepared. *And the ten hearing it, began to be much displeased at James
42 and John. * But Jesus calling them, saith to them: You know that they who seem to rule over the Gentiles, lord it over them: and their princes have power
43 over them. * But it is not so among you: but whoso-
44 ever will be greater, shall be your minister. *And whosoever will be first among you, shall be the servant

=℣ 32. Luke xviii. 31.
=℣ 35. Matthew xx. 20.
=℣ 42. Luke xxii. 25.

of all. * For the Son of man also is not come to be ministered unto, but to minister; and to give his life a redemption for many. 45

And they come to Jericho: and as he went out of Jericho, with his disciples, and a very great multitude, Bar-timeus the blind man, the son of Timeus sat by the way side, begging. *Who when he had heard, that it was Jesus of Nazareth, began to cry out, and to say: Jesus, Son of David, have mercy on me. *And many rebuked him, that he might hold his peace; but he cried a great deal the more: Son of David, have mercy on me. *And Jesus standing still commanded him to be called. And they call the blind man, saying to him: Be of better comfort: arise, he calleth thee. * Who casting off his garment, leaped up, and came to him. *And Jesus answering, said to him: What wilt thou that I should do to thee? And the blind man said to him: Rabboni, that I may see. *And Jesus saith to him: Go thy way, thy faith hath made thee whole. And immediately he saw, and followed him in the way. 46 47 48 49 50 51 52

CHAP. XI.

Christ enters into Jerusalem upon an ass: curses the barren fig-tree: and drives the buyers and sellers out of the temple.

AND when they were drawing near to Jerusalem and to Bethania at the Mount of Olives, he sendeth two of his disciples, * and saith to them: Go into the village that is over against you, and immediately at your coming in thither, you shall find a colt tied, upon which no man yet hath sat: loose him, and bring *him*. *And if any man shall say to you, what are you doing? say ye that the Lord hath need of him: and imme- 1 2 3

=℣ 46. Matthew xx. 29.—Luke xviii. 35.

=℣ 1. Matthew xxi. 1.—Luke xix. 29.

4 diately he will let him come hither. *And going their
way, they found the colt tied before the gate without in
5 the meeting of two ways: and they loose him. *And
some of them that stood there, said to them: What
6 do you loosing the colt? * Who said to them as Jesus
had commanded them; and they let him go with them.
7 *And they brought the colt to Jesus; and they lay
8 their garments on him, and he sat upon him. *And
many spread their garments in the way: and others cut
down boughs from the trees, and strewed them in the
9 way. * And they that went before and they that fol-
lowed, cried, saying: Hosanna, blessed is he that cometh
10 in the name of the Lord. * Blessed be the kingdom of
our father David that cometh, Hosanna in the highest.
11 *And he entered into Jerusalem, into the temple, and
having viewed all things round about, when now the
eventide was come, he went out to Bethania with the
twelve.

12 And the next day when they came out from Betha-
13 nia, he was hungry. *And when he had seen afar off
a fig-tree having leaves, he came, if perhaps he might
find any thing on it. And when he was come to it, he
found nothing but leaves. For it was not the time
14 for figs. *And answering, he said to it: May no man
hereafter eat fruit of thee any more for ever. And his
15 disciples heard it. *And they come to Jerusalem.

And when he was entered into the temple, he began
to cast out them that sold and bought in the temple,
and overthrew the tables of the money-changers, and
16 the chairs of them that sold doves. *And he suf-
fered not that any man should carry a vessel through
17 the temple; * and he taught, saying to them: Is it

= ℣ 7. John xii. 14.
= ℣ 9. Psalm cxvii. 26.—Matthew xxi. 9.—Luke xix. 38.
= ℣ 11. Matthew xxi. 10.
= ℣ 13. Matthew xxi. 19.
= ℣ 17. Isaias lvi. 7.—Jeremias vii. 11.

not written, That my house shall be called the house of prayer to all nations? But you have made it a den of thieves. *Which when the chief-priests and the 18
Scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine. *And when evening 19
was come, he went forth out of the city.

And when they passed by in the morning, they saw 20
the fig-tree dried up from the roots. *And Peter re- 21
membering, said to him: Rabbi, behold the fig-tree which thou didst curse, is withered away. *"And 22
Jesus answering, saith to them: Have the faith of God. *Amen I say to you, that whosoever shall say to this 23
mountain, Be thou removed and be cast into the sea, and shall not stagger in his heart, but believe, that whatsoever he saith shall be done; it shall be done unto him. *Therefore I say unto you, all things, what- 24
soever you ask when ye pray, believe that you shall receive, and they shall come unto you." *And when 25
you shall stand to pray, forgive if you have ought against any man; that your Father also who is in heaven, may forgive you your sins. *But if you will not forgive, 26
neither will your Father that is in heaven, forgive you your sins. *And they come again to Jerusalem. 27

And when he was walking in the temple, there come to him the chief-priests, and the Scribes, and the ancients. *And they say to him: By what authority dost thou 28
these things? and who hath given thee this authority that thou shouldst do these things? *And Jesus an- 29
swering, said to them: I also will ask you one word, and answer you me: and I will tell you by what authority I do these things. *The baptism of John, was 30

✠ ℣ 22—24. S. Gregory Thaumaturgus, 17 Nov.
= ℣ 23. Matthew xxi. 21.
= ℣ 24. Matthew vii. 7.—xxi. 22.—Luke xi. 9.
= ℣ 25. Matthew vi. 14.—xviii. 35.
= ℣ 27. Luke xx. 1.

31 it from heaven, or from men? answer me. *But they thought with themselves, saying: If we say, from heaven; he will say, why then did you not believe him?
32 *If we say, from men, we fear the people. For all
33 men counted John that he was a prophet indeed. *And they answering, say to Jesus: We know not. And Jesus answering, saith to them: Neither do I tell you by what authority I do these things.

CHAP. XII.

The parable of the vineyard and husbandmen. Cæsar's right to tribute. The Sadducees are confuted. The first commandment. The widow's mite.

1 AND he began to speak to them in parables: A *certain* man planted a vineyard and made a hedge about it, and dug a *place for* the wine vat, and built a tower, and let it out to husbandmen; and went into a
2 far country. *And at the season he sent to the husbandmen a servant to receive of the husbandmen, of
3 the fruit of the vineyard. *Who having laid hands on
4 him, beat him; and sent him away empty. *And again he sent to them another servant; and him they wounded in the head, and used him reproachfully.
5 *And again he sent another, and him they killed: and many others, of whom some they beat, and others they
6 killed. *Therefore having yet one son, most dear to him; he also sent him unto them last of all, saying:
7 they will reverence my son. *But the husbandmen said one to another: This is the heir; come, let us
8 kill him; and the inheritance shall be ours. *And laying hold on him, they killed him, and cast him out
9 of the vineyard. *What therefore will the lord of the vineyard do? He will come and destroy *those* husband-

=℣ 1. Isaias v. 1.—Jeremiah ii. 21.—Matthew xxi. 33.—Luke xx. 9.

men; and will give the vineyard to others. * And have 10
you not read this scripture, The stone which the builders rejected, the same is made the head of the corner:
*By the Lord has this been done, and it is wonderful in 11
our eyes? *And they sought to lay hands on him, but 12
they feared the people. For they knew that he spoke this parable to them. And leaving him they went their way.

And they sent to him some of the Pharisees and of 13
the Herodians; that they should catch him in *his* words.
* Who coming, say to him: Master, we know that thou 14
art a true speaker, and carest not for any *man;* for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cæsar; or shall we not give it? * Who knowing their wiliness, 15
saith to them: Why tempt you me? bring me a penny that I may see *it.* *And they brought it him. And he 16
saith to them: Whose is this image, and inscription? They say to him, Cæsar's. *And Jesus answering, 17
said to them: Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

And there came to him the Sadducees, who say there 18
is no resurrection; and they asked him, saying: Master,
* Moses wrote unto us, that if any man's brother die, 19
and leave his wife behind him, and leave no children, his brother should take his wife and raise up seed to his brother. * Now there were seven brethren; and 20
the first took a wife, and died, leaving no issue. *And 21
the second took her, and died: and neither did he leave

=℣ 10. Psalm cxvii. 22.—Isaias xxviii. 16.—Matt. xxi. 42.—Acts iv. 11.—Romans ix. 33.—1st Peter ii. 7.
=℣ 13. Matthew xxii. 15.—Luke xx. 20.
=℣ 17. Romans xiii. 7.
=℣ 18. Matthew xxii. 23.—Luke xx. 27.
=℣ 19. Deuteronomy xxv. 5.

22 any issue. And the third in like manner. * And the
seven *all* took her in like manner; and did not leave
23 issue. [Last of all the woman also died. * In the resur-
rection therefore when they shall rise again, whose wife
shall she be of them? for the seven had her to wife.
24 * And Jesus answering, saith to them: Do ye not
therefore err, because you know not the scriptures, nor
25 the power of God? * For when they shall rise again
from the dead, they shall neither marry, nor be mar-
26 ried, but are as the angels in heaven. * And as con-
cerning the dead that they rise again, have you not
read in the book of Moses, how in the bush God spoke
to him, saying: I am the God of Abraham, and the
27 God of Isaac, and the God of Jacob? * He is not the
God of the dead, but of the living. You therefore do
greatly err.

28 And there came one of the Scribes that had heard
them reasoning together, and seeing that he had an-
swered them well, asked him which was the first com-
29 mandment of all. *And Jesus answered him: That the
first commandment of all is, Hear, O Israel: the Lord
30 thy God is one God. * And thou shalt love the Lord
thy God with thy whole heart, and with thy whole
soul, and with thy whole mind, and with thy whole
31 strength. This is the first commandment. * And the
second is like to it: Thou shalt love thy neighbour as
thyself. There is no other commandment greater than
32 these. *And the Scribe said to him: Well, Master,
thou hast said in truth, that there is one God, and there
33 is no other besides him. * And that he should be loved
with the whole heart, and with the whole understand-

= ℣ 26. Exodus iii. 6.—Matthew xxii. 32.
= ℣ 28. Matthew xxii. 36.
= ℣ 29. Deuteronomy vi. 4.
= ℣ 30. Matthew xxii. 37.
= ℣ 31. Leviticus xix. 18.—Matth. xxii. 39.—Romans xiii. 9.—Galatians v. 14.—James ii. 8.

ing, and with the whole soul, and with the whole strength: and to love one's neighbour as one's self, is a greater thing than all holocausts and sacrifices. *And 34
Jesus seeing that he had answered wisely, said to him: Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answering, said, teaching in the temple: 35
How do the Scribes say, that Christ is the Son of David? *For David himself saith by the Holy Ghost: 36
The Lord said to my Lord, sit on my right hand, until I make thy enemies thy foot-stool. *David therefore 37
himself calleth him Lord, and whence is he then his Son? and a great multitude heard him gladly. *And 38
he said to them in his doctrine: Beware of the Scribes who love to walk in long robes, and to be saluted in the market-place, *and to sit in the first chairs in the 39
synagogues, and to have the highest places at suppers: *Who devour the houses of widows under the pretence 40
of long prayer: these shall receive greater judgment.

And Jesus sitting over against the treasury, beheld 41
how the people cast money into the treasury, and many that were rich cast in much. *And there came a cer- 42
tain poor widow, and she cast in two mites, which make a farthing. *And calling his disciples together, he 43
saith to them: Amen I say to you, this poor widow hath cast in more than all they who have cast into the treasury. *For all they, did cast in of their abundance; 44
but she, of her want hath cast in all she had, *even* her whole living.

= ℣ 36. Psalm cix. 1.—Matthew xxii. 44.—Luke xx. 42.
= ℣ 38. Matthew xxiii. 6.—Luke xi. 43.—xx. 46.
= ℣ 40. Matthew xxiii. 14.
= ℣ 41. Luke xxi. 1.

CHAP. XIII.

Christ foretells the destruction of the temple, and the signs that shall forerun the day of judgment.

1 AND as he was going out of the temple, one of his disciples saith to him: Master, behold what manner of
2 stones, and what buildings *are here*. * And Jesus answering, said to him: Seest thou all these great buildings? There shall not be left a stone upon a stone, that shall not be thrown down.
3 And as he sat on the Mount of Olivet over against the temple, Peter, and James, and John, and Andrew,
4 asked him apart: * Tell us when shall these things be? and what shall be the sign when all these things shall
5 begin to be fulfilled. *And Jesus answering, began to
6 say to them, take heed lest any man deceive you. * For many shall come in my name, saying, I am he; and
7 they shall deceive many. *And when you shall hear of wars and rumours of wars, fear ye not. For such
8 things must needs be, but the end is not yet. * For nation shall rise against nation and kingdom against kingdom, and there shall be earthquakes in *divers* places, and famines. These things are the beginning
9 of sorrows. * But look to yourselves. For they shall deliver you up to councils, and in the synagogues you shall be beaten, and you shall stand before governors and kings for my sake, for a testimony unto them.
10 *And unto all nations the gospel must first be preached.
11 *And when they shall lead you and deliver you up, be not thoughtful beforehand what you shall speak; but whatsoever shall be given you in that hour, that speak

= ℣ 1. Matthew xxiv. 1.
= ℣ 2. Luke xix. 44.—xxi. 6.
= ℣ 5. Ephesians v. 6.—2d Thessal. ii. 3.
= ℣ 9. Matthew x. 17.
= ℣ 10. Matthew xxiv. 14.
= ℣ 11. Matthew x. 19.—Luke xii. 11.—xxi. 14.

ye. For it is not you that speak, but the Holy Ghost.
* And the brother shall betray his brother unto death, 12
and the father his son; and children shall rise up
against the parents, and shall work their death. *And 13
you shall be hated by all men for my name sake. But
he that shall endure unto the end, he shall be saved.

And when you shall see the abomination of deso- 14
lation, standing where it ought not (he that readeth, let
him understand) then let them that are in Judea, flee
unto the mountains: * And let him that is on the 15
house-top, not go down into the house, nor enter therein
to take any thing out of his house: * And let him that 16
shall be in the field, not turn back to take up his gar-
ment. *And wo to them that are with child and that 17
give suck in those days. * But pray ye, that *these* 18
things happen not in winter. * For in those days shall 19
be such tribulations as were not from the beginning of
the creation which God created until now, neither
shall be. *And unless the Lord had shortened the 20
days, no flesh should be saved: but for the sake of the
elect which he hath chosen, he hath shortened the days.
*And then, if any man shall say to you, Lo, here is 21
Christ; lo, he is there: do not believe. * For there 22
will rise up false Christs and false prophets, and they
shall shew signs and wonders, to seduce (if it were pos-
sible) even the elect. * Take you heed therefore; be- 23
hold I have foretold you all things.

But in those days, after that tribulation, the sun shall 24
be darkened, and the moon shall not give her light,
* and the stars of heaven shall be falling down, and the 25
powers that are in heaven shall be moved. *And then 26

= ℣ 14. Daniel ix. 27.—Matthew xxiv. 15.—Luke xxi. 21.
= ℣ 21. Matthew xxiv. 23.—Luke xvii. 23.—xxi. 8.
= ℣ 24. Isaias xiii. 10.—Ezekiel xxxii. 7.—Joel ii. 10.—Matthew xxiv. 29.

shall they see the Son of man coming in the clouds,
27 with great power and glory. *And then shall he send
his angels, and shall gather together his elect from the
four winds, from the uttermost part of the earth to the
28 uttermost part of heaven. * Now of the fig-tree learn
ye a parable. When the branch thereof is now tender,
and the leaves are come forth, you know that summer
29 is very near. * So you also when you shall see these
things come to pass, know ye that it is very nigh, even
30 at the doors. *Amen I say to you, that this generation
31 shall not pass, until all these things be done. * Heaven
and earth shall pass away, but my words shall not pass
away.
32 But of that day or hour no man knoweth, neither
the angels in heaven nor the Son, but the Father.
33 * "Take ye heed, watch, and pray. For you know not
34 when the time is. * Even as a man who going into a
far country, left his house; and gave authority to his
servants over every work, and commanded the porter to
35 watch. * Watch ye, therefore (for you know not when
the Lord of the house cometh: at even, or at mid-
night, or at the cock crowing, or in the morning)
36 *lest coming on a sudden, he find you sleeping.
37 *And what I say to you, I say to all: Watch."

CHAP. XIV.

The first part of the history of the passion of Christ.

1 "NOW the feast of the Pasch, and of the Azyms
was after two days: and the chief-priests and the

=℣ 27. Matthew xxiv. 31.
℣ 32. *Nor the Son.* Not that the Son of God is absolutely ignorant of the day of judgment; but that he knoweth it not, as our teacher: *i. e.* he knoweth it not so as to teach it to us, as not being expedient.
=℣ 33. Matthew xxiv. 42.
✠℣ 33—37. Of a bishop and conf.
℣ 1. *Azyms.* The feast of the unleavened bread.
=℣ 1. Matt. xxvi. 2.—Luke xxii. 1.
✠℣ 1—xv. 46. Tuesday in Holy week.

Scribes sought how they might by some wile lay hold on him, and kill him. * But they said: Not on the festival day, lest there should be a tumult among the people. 2

And when he was in Bethania in the house of Simon the leper, and was at meat, there came a woman having an alabaster box of ointment of precious spikenard; and breaking the alabaster box, she poured it out upon his head. * Now there were some that had indignation within themselves, and said: Why was this waste of the ointment made? * For this ointment might have been sold for more than three hundred pence, and given to the poor. And they murmured against her. * But Jesus said: Let her alone, why do you molest her? she hath wrought a good work upon me. * For the poor you have always with you; and whensoever you will, you may do them good; but me you have not always. * What she had, she hath done; she is come beforehand to anoint my body for the burial. *Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memorial of her. 3 4 5 6 7 8 9

And Judas Iscariot, one of the twelve, went to the chief-priests, to betray him to them. * Who hearing it were glad; and they promised him they would give him money. And he sought how he might conveniently betray him. 10 11

Now, on the first day of the unleavened bread, when they sacrified the Pasch, the disciples say to him: Whither wilt thou that we go, and prepare for thee to eat the Pasch? * And he sendeth two of his disciples, and saith to them: Go ye into the city; and there shall 12 13

= ℣ 3. Matth. xxvi. 6.—John xii. 1.
= ℣ 10. Matthew xxvi. 14.—Luke xxii. 3.
= ℣ 12. Matthew xxvi. 17.—Luke xxii. 7.

meet you a man carrying a pitcher of water, follow him;
14 *and whithersoever he shall go in, say to the master
of the house, The Master saith, where is my refectory,
15 where I may eat the Pasch with my disciples? *And
he will shew you a large dining-room furnished; and
16 there prepare ye for us. *And his disciples went their
way, and came into the city; and they found as he had
17 told them, and they prepared the Pasch. *And when
18 evening was come, he cometh with the twelve. *And
when they were at table and eating, Jesus saith: Amen
I say to you, one of you that eateth with me shall be-
19 tray me. *But they began to be sorrowful, and to
20 say to him one by one, Is it I? *Who saith to them:
One of the twelve, who dippeth with me his hand in the
21 dish. *And the Son of man indeed goeth, as it is
written of him, but wo to that man by whom the Son
of man shall be betrayed. It were better for him, if that
22 man had not been born. *And whilst they were eating,
Jesus took bread: and blessing broke, and gave to them,
23 and said: Take ye, This is my Body. *And having
taken the chalice, giving thanks he gave *it* to them.
24 And they all drank of it. *And he said to them:
This is my blood of the New Testament, which shall
25 be shed for many. *Amen I say to you, that I will
drink no more of the fruit of the vine until that day
when I shall drink it new in the kingdom of God.
26 *And when they had said an hymn, they went forth to
27 the Mount of Olives. *And Jesus saith to them: You
will all be scandalized in my regard this night; for it
is written, I will strike the shepherd, and the sheep
shall be dispersed.

=℣ 17. Matthew xxvi. 20.—Luke xxii. 14.
=℣ 18. John xiii. 21.
=℣ 21. Psalm xl. 10.—Acts i. 16.
=℣ 22. Matthew xxvi. 26.—1st Corinthians xi. 24.
=℣ 27. John xvi. 32.=Zacharias xiii. 7.

But after I shall be risen again, I will go before you 28
into Galilee. *But Peter saith to him: Although all 29
shall be scandalized in thee, yet not I. *And Jesus 30
saith to him: Amen I say to thee, to-day even in this
night, before the cock crow twice, thou shalt deny me
thrice. *But he spoke the more vehemently: Although 31
I should die together with thee, I will not deny thee.
And in like manner also said they all.

And they come to a farm called Gethsemani. And 32
he saith to his disciples: Sit you here, while I pray.
*And he taketh Peter, and James, and John with him; 33
and he began to fear and to be heavy. *And he saith to 34
them: My soul is sorrowful even unto death; stay you
here, and watch. *And when he was gone forward a 35
little, he fell flat on the ground; and he prayed that if
it might be, the hour might pass from him; * and he 36
said: Abba, Father, all things are possible to thee,
remove this chalice from me, but not what I will, but
what thou wilt. * And he cometh, and findeth them 37
sleeping. And he saith to Peter: Simon sleepest thou?
couldest thou not watch one hour? * Watch ye, and 38
pray that you enter not into temptation. The spirit
indeed is willing but the flesh is weak. * And going 39
away again, he prayed, saying the same words. *And 40
when he returned he found them again asleep (for their
eyes were heavy) and they knew not what to answer
him. * And he cometh the third time, and saith to 41
them: Sleep ye now, and take *your* rest. It is enough:
the hour is come; behold the Son of man shall be be-
trayed into the hands of sinners. * Rise up, let us go. 42
Behold, he that will betray me, is at hand.

And while he was yet speaking, cometh Judas Is- 43
cariot one of the twelve, and with him a great multi-

=℣ 32. Matthew xxvi. 36.—Luke xxii. 40.

=℣ 43. Matthew xxvi. 47.—Luke xxii. 47.—John xviii. 3.

tude with swords and staves, from the chief-priests and
44 the Scribes and the ancients. *And he that betrayed
him had given them a sign, saying: Whomsoever I
shall kiss, that is he, lay hold on him, and lead him
45 away carefully. *And when he was come, immediately
going up to him, he saith: Hail, Rabbi, and he kissed
46 him. * But they laid their hands on him, and held
47 him. *And one of them that stood by, drawing a sword,
struck a servant of the chief-priest, and cut off his ear.
48 *And Jesus answering, said to them: Are you come
out as to a robber with swords and staves to apprehend
49 me? * I was daily with you in the temple teaching, and
you did not lay hands on me. But that the scriptures
50 may be fulfilled. *Then his disciples leaving him, all
51 fled away. * And a certain young man followed him
having a linen cloth cast about his naked *body;* and
52 they laid hold on him. * But he casting off the linen
cloth, fled from them naked.
53 And they brought Jesus to the high-priest: and all
the priests, and the Scribes, and the ancients assembled
54 together. *And Peter followed him afar off even into
the court of the high-priest: and he sat with the ser-
55 vants at the fire, and warmed himself. *And the chief-
priests and all the council sought for evidence against
Jesus, that they might put him to death, and found
56 none. * For many bore false witness against him, and
57 their evidence were not agreeing. *And some rising up,
58 bore false witness against him, saying: * We heard him
say, I will destroy this temple made with hands, and
within three days I will build another not made with
59 hands. *And their witness did not agree. *And the
60 high-priest rising up in the midst, asked Jesus, saying:

= ℣ 50. Matthew xxvi. 56.
= ℣ 53. Matthew xxvi. 57.—Luke xxii. 54.—John xviii. 13.
= ℣ 55. Matthew xxvi. 59.
= ℣ 58. John ii. 19.

Answerest thou nothing to the things that are laid to thy charge by these men? *But he held his peace 61
and answered nothing. Again the high-priest asked him, and said to him: Art thou the Christ the Son of the Blessed God? *And Jesus said to him: I am. 62
And you shall see the Son of man sitting on the right hand of the power of God and coming with the clouds of heaven. *Then the high-priest rending his gar- 63
ments, saith: What need we any farther witnesses? *You have heard the blasphemy. What think you? 64
Who all condemned him to be guilty of death. *And 65
some began to spit on him, and to cover his face, and to buffet him, and to say unto him, prophesy; and the servants struck him with the palms of their hands.

Now, when Peter was in the court below, there cometh 66
one of the maid-servants of the high-priest. *And when 67
she had seen Peter warming himself, looking on him she saith: Thou also was with Jesus of Nazareth. *But 68
he denied, saying: I neither know nor understand what thou sayest. And he went forth before the court; and the cock crew. *And again a maid-servant seeing 69
him, began to say to the standers by, this is one of them. *But he denied again: And after a while they 70
that stood by, said again to Peter: Surely thou art one of them: for thou art also a Galilean. *But he began 71
to curse and to swear, *saying*, I know not this man of whom you speak. *And immediately the cock crew 72
again. And Peter remembered the word that Jesus had said unto him: Before the cock crow twice, thou shalt 73
thrice deny me. And he began to weep.

=℣ 62. Matth. xxiv. 30.—xxvi. 64.
=℣ 66. Matthew xxvi. 69.—Luke xxii. 56.—John xviii. 17.
=℣ 69. Matthew xxvi. 71.
=℣ 70. Luke xxii. 59.—John xviii. 25.
=℣ 72. Matthew xxvi. 75.—John xiii. 38.

CHAP. XV.

The continuation of the history of the passion.

1 AND straightways in the morning the chief-priests holding a consultation with the ancients and the Scribes and the whole council, binding Jesus led him away,
2 and delivered him to Pilate; * and Pilate asked him: Art thou the King of the Jews? but he answering,
3 saith to him: Thou sayest *it*. *And the chief-priests
4 accused him in many things. *And Pilate again asked him, saying: Answerest thou nothing? behold in how
5 many things they accuse thee. * But Jesus still answered nothing; so that Pilate wondered.
6 Now on the festival day he was wont to release unto them one of the prisoners, whomsoever they demanded.
7 *And there was one called Barabbas, who was put in prison with some seditious men, who in the sedition
8 had committed murder. *And when the multitude was come up, they began to desire *that he would do*,
9 as he had ever done unto them. *And Pilate answered them, and said: Will you that I release to you the
10 King of the Jews? * For he knew that the chief-
11 priests had delivered him up out of envy. * But the chief-priests moved the people, that he should rather
12 release Barabbas to them. *And Pilate again answering, saith to them: What will you then that I do to
13 the King of the Jews? * But they again cried out:
14 Crucify him. * And Pilate saith to them: Why, what evil hath he done? But they cried out the more:
15 Crucify him. *And so Pilate being willing to satisfy

= ℣ 1. Matthew xxvii. 1.—Luke xxii. 66.—John xviii. 28.
= ℣ 3. Matthew xxvii. 12.—Luke xxiii. 2.—John xviii. 33.
= ℣ 9. John xviii. 39.
= ℣ 12. Matthew xxvii. 22.—Luke xxiii. 14.

the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the court of the palace, and they call together the whole band: *And they clothe him with purple, and platting a crown of thorns, they put it upon him. * And they began to salute him: Hail, King of the Jews, * and they struck his head with a reed: and they did spit on him. And bowing their knees, they adored him. *And after they had mocked him, they took off the purple from him, and put his own garments on him, and they led him out to crucify him. * And they forced one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and of Rufus, to take up his cross. *And they bring him into the place *called* Golgotha, which being interpreted is, The place of Calvary. *And they gave him to drink wine mingled with myrrh; but he took it not. 16 17 18 19 20 21 22 23

And crucifying him, they divided his garments, casting lots upon them, what every man should take. *And it was the third hour, and they crucified him. *And the inscription of his cause was written over, THE KING OF THE JEWS. *And with him they crucified two thieves, the one on his right hand, and the other on his left. *And the scripture was fulfilled, which saith: And with the wicked he was reputed. *And they that passed by, blasphemed him, wagging their heads, and saying: Vah! thou that destroyest the temple, and in three days buildest it up again: * Save thyself, coming down from the cross. * In like manner also the chief-priests mocking, said with the Scribes one to another: 24 25 26 27 28 29 30 31

= ℣ 16. Matthew xxvii. 27.—John xix. 2.
= ℣ 21. Matthew xxvii. 32.—Luke xxiii. 36.
= ℣ 24. Matthew xxvii. 35.—Luke xxiii. 34.—John xix. 23.
= ℣ 28. Isaias liii. 12.
= ℣ 29. John ii. 19.

32 He saved others, himself he cannot save, * let Christ the king of Israel come down now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was dark-
34 ness over the whole earth until the ninth hour. *And at the ninth hour Jesus cried out with a loud voice, saying: Eloi, Eloi, lamma, sabacthani? Which is, being interpreted, My God, my God, why hast thou for-
35 saken me? *And some of the standers by hearing,
36 said: Behold, he calleth Elias. *And one running and filling a sponge with vinegar, and putting it upon a reed, gave him to drink, saying: Stay, let us see if
37 Elias come to take him down. *And Jesus having
38 cried out with a loud voice, gave up the ghost. *And the veil of the temple was rent in two, from the top to
39 the bottom. *And the centurion who stood over-against him, seeing that crying out in this manner he had given up the ghost, said: Indeed this man was the Son of God.

40 And there were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the Less and of Joseph, and Salome;
41 * who also, when he was in Galilee, followed him, and ministered to him, and many other women that came up
42 with him to Jerusalem. * And when evening was now come (because it was the Parasceve, that is the day
43 before the sabbath) * Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God; came and went in boldly to Pilate, and
44 begged the body of Jesus. * But Pilate wondered that he should be already dead. And sending for the cen-

= ℣ 34. Psalm xxi. 2.—Matthew xxvii. 46.
= ℣ 40. Matthew xxvii. 56.
= ℣ 41. Luke viii. 2.
= ℣ 42. Matthew xxvii. 57.—Luke xxiii. 50.—John xix. 38.

turion, he asked him if he were already dead. *And when 45
he had understood it by the centurion, he gave the
body to Joseph. *And Joseph buying fine linen, and 46
taking him down, wrapped him up in the fine linen
and laid him in a sepulchre which was hewed out of a
rock. And he rolled a stone to the door of the se-
pulchre." *And Mary Magdalen and Mary *the mother* 47
of Joseph, beheld where he was laid.

CHAP. XVI.

Christ's resurrection and ascension.

AND when the sabbath was past, " Mary Magda- 1
len and Mary *the mother* of James, and Salome bought
sweet spices, that coming they might anoint Jesus.
*And very early in the morning, the first day of the 2
week, they come to the sepulchre, the sun being now
risen. *And they said one to another: Who shall roll 3
us back the stone from the door of the sepulchre?
*And looking, they saw the stone rolled back. For it 4
was very great. *And entering into the sepulchre, 5
they saw a young man sitting on the right side, clothed
with a white robe: and they were astonished. *Who 6
saith to them: Be not affrighted; you seek Jesus of
Nazareth, who was crucified: he is risen, he is not here,
behold the place where they laid him. * But go, tell 7
his disciples and Peter that he goeth before you into
Galilee; there you shall see him as he told you." *But 8
they going out, fled from the sepulchre. For a trem-
bling and fear had seized them: and they said nothing 9
to any man; for they were afraid.

=℣ 1. Matthew xxviii. 1.—Luke xxiv. 1.—John xx. 1.
✠℣ 1—7. Easter day.
=℣ 5. Matthew xxviii. 5.—Luke xxiv. 4.—John xx. 12.
=℣ 7. Mark xiv. 28.
=℣ 9. John xx. 16.

9 But he rising early the first day of the week, appeared first to Mary Magdalen, out of whom he had cast seven
10 devils. * She went and told them that had been with
11 him, who were mourning and weeping. *And they hearing that he was alive and had been seen by her, did not believe,
12 And after that he appeared in another shape to two of them walking, as they were going into the country.
13 *And they going, told it to the rest: neither did they believe them.
14 " At length he appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.
15 * " And he said to them: Go ye into the whole world
16 and preach the gospel to every creature. * He that believeth and is baptized, shall be saved; but he that
17 believeth not, shall be condemned. *And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues;
18 * they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick and they shall recover."
19 And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand
20 of God. * But they going forth, preached every where: the Lord working withal, and confirming the word with signs that followed."

=℣ 12. Luke xxiv. 15.
✠℣ 14—20. Ascension.
✠℣ 15—18. St. Francis Xaverius, 3 December.
=℣ 17. Acts xvi. 18.=Acts ii. 4.—x. 46.
=℣ 18. Acts xxviii. 5. 8.
=℣ 19. Luke xxiv. 51.

THE HOLY GOSPEL OF JESUS CHRIST, ACCORDING TO ST. LUKE.

CHAP. I.

The conception of John the Baptist and of Christ. The visitation and canticle of the blessed Virgin. The birth of the Baptist, and the canticle of Zachary.

FORASMUCH as many have taken in hand to set 1
forth in order a narration of the things that have been
accomplished among us; * according as they have de- 2
livered them unto us, who from the beginning were
eye-witnesses and ministers of the word; * it seemed 3
good to me also, having diligently attained to all things
from the beginning, to write to thee in order, most
excellent Theophilus, * that thou mayest know the ve- 4
rity of those words in which thou hast been instructed.

"There was in the days of Herod the king of Judea, 5
a certain priest named Zachary, of the course of Abia,
and his wife was of the daughters of Aaron, and her
name Elizabeth. * And they were both just before 6
God, walking in all the commandments and justifica-
tions of the Lord without blame, * and they had no 7
son: for that Elizabeth was barren, and they both were
well advanced in years. * And it came to pass, when 8
he executed the priestly function in the order of his

= ℣ 5. 1st Paralipomenon xxiv. 10. | ⊠ ℣ 5—17. Eve St. John Baptist, 23 June.

9 course before God, *according to the custom of the priestly office, it was his lot to offer incense, going into
10 the temple of the Lord; *and all the multitude of the people was praying without at the hour of incense.
11 *And there appeared to him an angel of the Lord,
12 standing on the right side of the altar of incense. *And Zachary seeing him, was troubled, and fear fell upon
13 him; *but the angel said to him: Fear, not, Zachary, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John:
14 *And thou shalt have joy and gladness, and many shall
15 rejoice in his nativity. *For he shall be great before the Lord; and shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost even from
16 his mother's womb. *And he shall convert many of
17 the children of Israel to the Lord their God. *And he shall go before him in the spirit and power of Elias; that he may turn the hearts of the fathers unto the children, and the incredulous to the wisdom of the
18 just, to prepare unto the Lord a perfect people." *And Zachary said to the angel: Whereby shall I know this? for I am an old man; and my wife is advanced in
19 years. *And the angel answering, said to him: I am Gabriel who stand before God; and am sent to speak
20 to thee, and to bring thee these good tidings. *And behold, thou shalt be dumb, and shalt not be able to speak until the day wherein these things shall come to pass; because thou hast not believed my words, which
21 shall be fulfilled in their time. *And the people was waiting for Zachary; and they wondered that he tar-
22 ried so long in the temple. *And when he came out he could not speak to them, and they understood that he had seen a vision in the temple. And he made signs

=℣ 10. Exodus xxx. 7.—Leviticus xvi. 17.

=℣ 17. Malachias iv. 6.—Matth. xi. 14.

to them, and remained dumb. *And it came to pass, 23
after the days of his office were accomplished, he departed to his own house. *And after those days Eli- 24
zabeth his wife conceived; and hid herself five months, saying: * Thus hath the Lord dealt with me in the 25
days wherein he hath had regard to take away my reproach among men.

" And in the sixth month, the angel Gabriel was 26
sent from God into a city of Galilee, called Nazareth, *to a virgin espoused to a man whose name was 27
Joseph, of the house of David; and the virgin's name was Mary. *And the angel being come in, said unto 28
her: Hail, full of grace, the Lord is with thee: Blessed art thou among women. * Who having heard, was 29
troubled at his saying, and thought with herself what manner of salutation this should be. *And the angel 30
said to her: Fear not, Mary, for thou hast found grace with God. * Behold thou shalt conceive in thy womb, 31
and shalt bring forth a son; and thou shalt call his name Jesus. * He shall be great, and shall be called 32
the Son of the Most High, and the Lord God shall give unto him the throne of David his father: *And he 33
shall reign in the house of Jacob for ever; and of his kingdom there shall be no end. *And Mary said to the 34
angel: How shall this be done, because I know not man? *And the angel answering, said to her: The 35
Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. *And behold thy cousin Elizabeth she 36
also hath conceived a Son in her old age; and this is the sixth month with her that is called barren; *be- 37

℣ 26—38. Annunciation of the B. V. Mary, 25 March; and Wednesday in Ember week Advent.

℣ 31. Isaias vii. 14.—Luke ii. 21.
℣ 32. Daniel vii. 14. 27.—Micheas iv. 7.

38 cause no word shall be impossible with God. * And Mary said, Behold the handmaid of the Lord, be it done to me, according to thy word." And the angel departed from her.

39 And Mary rising up in those days, went unto the
40 hill-country with haste into a city of Juda. *And she entered into the house of Zachary, and saluted Eliza-
41 beth. *And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb.
42 And Elizabeth was filled with the Holy Ghost: *And she cried out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy
43 womb. *And whence is this to me, that the mother of
44 my Lord should come to me? * For, behold, as soon as the voice of thy salutation sounded in my ears, the
45 infant in my womb leaped for joy. *And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.
46 *And Mary said:

My soul doth magnify the Lord:

47 And my spirit hath rejoiced in God, my Saviour."

48 Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

49 Because he that is mighty hath done great things to me: and holy is his name.

50 And his mercy is from generation unto generations, to them that fear him.

51 He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

℣ 39—47. Visitation of the B. V. Mary, 2 July, and Friday Ember week Advent.

℣ 48. *Shall call me blessed.* These words are a prediction of that honour which the Church of all ages should pay to the Blessed Virgin.

℣ 51. Isaias li. 9.—Psalm xxxii. 10.

He hath put down the mighty from their seat, and 52
hath exalted the humble.

He hath filled the hungry with good things: and 53
the rich he hath sent empty away.

He hath received Israel his servant, being mindful of 54
his mercy,

As he spoke to our fathers, to Abraham, and to his 55
seed for ever.

And Mary abode with her about three months: and 56
she returned to her own house.

" Now Elizabeth's full time of being delivered was 57
come; and she brought forth a son. *And her neigh- 58
bours and kinsfolks heard that the Lord had shewed his
great mercy towards her, and they congratulated with
her. *And it came to pass that on the eighth day they 59
came to circumcise the child, and they called him by
his father's name, Zachary. *And his mother answer- 60
ing, said: Not so, but he shall be called John. *And 61
they said to her, there is none of thy kindred that is
called by this name. *And they made signs to his fa- 62
ther, how he would have him called. *And demand- 63
ing a writing-table, he wrote, saying: John is his
name. And they all wondered. *And immediately his 64
mouth was opened, and his tongue *loosed*, and he spoke,
blessing God. *And fear came upon all their neigh- 65
bours; and all these things were noised abroad over all
the hill-country of Judea: *And all they that had 66
heard them laid them up in their heart, saying: What
a one, think ye, shall this child be? For the hand of
the Lord was with him. *And Zachary his father was 67
filled with the Holy Ghost; and he prophesied, saying:

= ℣ 53. 1st Kings ii. 5.—Psalm xxxiii. 11.
= ℣ 55. Genesis xvii. 9.—xxii. 16.—Psalm cxxxi. 11.—Isaias xli. 8.

✠ ℣ 57—68. Nativity of S. John Baptist, 24 June.
= ℣ 63. Luke i. 13.

68 Blessed be the Lord God of Israel: because he hath visited and wrought the redemption of his people:"

69 And hath raised up a horn of salvation to us, in the house of David his servant.

70 As he spoke by the mouth of his holy prophets, who are from the beginning.

71 Salvation from our enemies, and from the hand of all that hate us:

72 To perform mercy to our fathers; and to remember his holy Testament.

73 The oath which he swore to Abraham our father, that he would grant to us,

74 That being delivered from the hand of our enemies, we may serve him without fear.

75 In holiness and justice before him, all our days.

76 And thou child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways.

77 To give knowledge of salvation to his people, unto the remission of their sins.

78 Through the bowels of the mercy of our God, in which the Orient from on high, hath visited us.

79 To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

80 And the child grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel.

= ℣ 68. Psalm lxxiii. 12.
= ℣ 69. Psalm cxxxi. 17.
= ℣ 70. Jeremias xxiii. 6.—xxx. 10.
= ℣ 73. Genesis xxii. 16, 17.—Jeremias xxxi. 33.—Hebrews vi. 13. 17.
= ℣ 77. Malachias iv. 5.—Luke i. 17.
= ℣ 78. Zacharias iii. 8.—vi. 12.—Malachias iv. 2.

CHAP. II.

The birth of Christ: his presentation in the temple: Simeon's prophecy: Christ at twelve years of age is found amongst the doctors.

" AND it came to pass that in those days there went 1
out a decree from Cæsar Augustus, that the whole
world should be enrolled. * This enrolling was first 2
made by Cyrinus the governor of Syria. *And all went 3
to be enrolled, every one into his own city. *And Jo- 4
seph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, * to be enrolled with Mary his espoused 5
wife, who was with child. *And it came to pass, that 6
when they were there, her days were accomplished,
that she should be delivered. *And she brought forth 7
her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country, shepherds 8
watching, and keeping the night-watches over their
flock. *And behold, an angel of the Lord stood by 9
them, and the brightness of God shone round about them, and they feared with a great fear. *And the angel 10
said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: *For this day is born to you a SAVIOUR, who is CHRIST, 11
the Lord, in the city of David. * And this shall be a 12
sign unto you; You shall find the Infant wrapped in

℟ ℣ 1—14. Christmas day, 1st Mass.
= ℣ 4. 1st Kings xx. 6.—Micheas v. 2.—Matthew ii. 6.
℣ 7. *Her first born.* The meaning is not that she had afterwards any other child: but it is a way of speech among the Hebrews, to call them also the first-born, who are the only children.
= ℣ 7. Matthew i. 25.

13 swaddling clothes, and laid in a manger. *And suddenly
there was with the angel a multitude of the heavenly
14 army, praising God, and saying, * Glory to God in the
highest: and on earth peace to men of good-will."
15 *And it came to pass, after the angels departed
from them into heaven, "the shepherds said one to
another: Let us go over to Bethlehem, and let us see
this word that is come to pass, which the Lord hath
16 shewed to us. *And they came with haste; and they
found Mary and Joseph, and the Infant lying in the
17 manger. *And seeing, they understood of the word
that had been spoken to them concerning this child.
18 *And all that heard wondered; and at those things that
19 were told them by the shepherds. *But Mary kept
20 all these words, pondering *them* in her heart. *And
the shepherds returned, glorifying and praising God
for all the things they had heard and seen, as it was
told unto them."

21 "And after eight days were accomplished that the
child should be circumcised; his name was called
Jesus, which was called by the angel, before he was
conceived in the womb."

22 "And after the days of her purification according to
the law of Moses were accomplished, they carried him
23 to Jerusalem, to present him to the Lord. *As it is
written in the law of the Lord, That every male open-
24 ing the womb shall be called holy to the Lord. *And
to offer a sacrifice according as it is written in the law
of the Lord, a pair of turtle doves, or two young pi-
25 geons. *And behold there was a man in Jerusalem

✠ ℣ 15—20. Christmas day, Second Mass.
= ℣ 21. Genesis xvii. 12.—Leviticus xii. 3.=Matthew i. 21.—Luke i. 31.
✠ ℣ 21. Circumcision.
= ℣ 22. Leviticus xii. 6.
✠ ℣ 22—32. Purification of B. V. Mary, 2 Feb.
= ℣ 23. Exodus xiii. 2.—Numbers viii. 16.
= ℣ 24. Leviticus xii. 8.

named Simeon, and this man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him. *And he had received an answer 26
from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. *And he came 27
by the spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, *he also took him into his arms, 28
and blessed God, and said:

Now, thou dost dismiss thy servant, O Lord, accord- 29
ing to thy word, in peace.

Because my eyes have seen thy salvation, 30

Which thou hast prepared before the face of all peo- 31
ples:

A light to the revelation of the Gentiles, and the 32
glory of thy people, Israel."

"And his father and mother were wondering at those 33
things which were spoken concerning him. *And Si- 34
meon blessed them, and said to Mary his mother: Behold this *child* is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted, * and thy own soul a sword shall pierce, 35
that out of many hearts thoughts may be revealed. *And 36
there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. *And she was a widow until fourscore 37
and four years; who departed not from the temple, by fastings and prayers serving night and day. * Now she 38
at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption

℣ 33—40. Sunday within the Octave of Christmas.

℣ 34. *For the fall.* Not that God sent his Son for the fall of any man: but that many by their own perversity in wilfully refusing to receive and obey him, should take occasion of falling.

= ℣ 34. Isaias viii. 14.—Romans ix. 32.—1st Peter ii. 8.

39 of Israel. *And after they had performed all things
according to the law of the Lord, they returned into
Galilee, to their city Nazareth.
40 And the child grew, and waxed strong, full of wis-
41 dom: and the grace of God was in him." *And his
parents went every year to Jerusalem at the solemn
42 day of the Pasch. * "And when he was twelve years
old, they going up into Jerusalem according to the
43 custom of the feast. *And having fulfilled the days,
when they returned, the child Jesus remained in Jeru-
44 salem; and his parents knew it not. *And thinking
that he was in the company, they came a day's journey,
and sought him among their kinsfolks and acquaintance.
45 *And not finding him, they returned into Jerusalem,
46 seeking him. *And it came to pass, that after three
days they found him in the temple sitting in the midst
of the doctors, hearing them and asking them questions.
47 *And all that heard him were astonished at his wisdom
and his answers.
48 And seeing *him*, they wondered. And his mother
said to him: Son, why hast thou done so to us? Be-
49 hold thy father and I have sought thee sorrowing. *And
he said to them: How is it that you sought me?
did you not know, that I must be about my father's
50 business? *And they understood not the word that he
51 spoke unto them. *And he went down with them,
and came to Nazareth: and was subject to them. And
52 his mother kept all these words in her heart. * And
Jesus advanced in wisdom and age, and grace with God
and men."

℣ 41. Exodus xxiii. 15.—xxxiv. 18.—Deuteronomy xvi. 1.

℣ 42—52. Sunday within the Octave of the Epiphany.

CHAP. III.

John's mission and preaching. Christ is baptized by him.

"NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina. * Under the high-priests Annas and Caiphas: the word of the Lord was made unto John the son of Zachary, in the desert. *And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; *as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness; Prepare ye the way of the Lord, make straight his paths. * Every valley shall be filled; and every mountain and hill shall be brought low, and the crooked shall be made straight; and the rough ways, plain: *And all flesh shall see the salvation of God." 1 2 3 4 5 6

He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? * Bring forth, therefore, fruits worthy of penance, and do not begin to say, we have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. *For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down, and cast into the fire. *And the people asked him, saying: What then shall we do? *And he answering, said to them: He that hath two coats, let him give to him 7 8 9 10 11

℣ 1—6. Saturday Ember week in Advent.
℣ 2. Acts iv. 6.
℣ 3. Matthew iii. 1.—Mark i. 4.
℣ 4. Isaias xl. 3.—John i. 23.
℣ 7. Matthew iii. 7.—xxiii. 33.
℣ 11. James ii. 15.—1st John iii. 17.

that hath none; and he that hath meat, let him do in
12 like manner. *And the publicans also came to be baptized, and said to him: Master, what shall we do?
13 * But he said to them: Do nothing more than that
14 which is appointed you. *And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man, neither calumniate any man; and be content with your pay.
15 And as the people was of opinion, and all were thinking in their hearts of John, that perhaps he might be
16 the Christ: * John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you in the Holy
17 Ghost and in fire: * whose fan is in his hand, and he will purge his floor; and will gather the wheat into his barn, but the chaff he will burn with unquenchable fire.
18 And many other things exhorting did he preach to the people.
19 But Herod the tetrarch, when he was reproved by him for Herodias his brother's wife, and for all the
20 evils which Herod had done; * he added this also
21 above all, and shut up John in prison. * Now it came to pass when all the people was baptized, that Jesus also being baptized and praying, heaven was opened:
22 *And the Holy Ghost descended in a bodily shape as a dove upon him: and a voice came from heaven: Thou art my beloved Son, in thee I am well pleased.
23 And Jesus himself was beginning about the age of thirty years: being (as it was supposed) the son of

= ℣ 16. Matth. iii. 11.—Mark i. 8.—John i. 26.—Acts i. 5.—xi. 16.—xix. 4.
= ℣ 19. Matthew xiv. 4.—Mark vi. 17.
= ℣ 21. Matth. iii. 16.—Mark i. 10.
= ℣ 22. Matthew iii. 17.—xvii. 5.—Luke ix. 35.—John i. 32.—2d Peter i. 17.

Joseph, who was of Heli, who was of Mathat, * who 24
was of Levi, who was of Melchi, who was of Janne, who
was of Joseph, * who was of Mathathias, who was of 25
Amos, who was of Nahum, who was of Hesli, who was
of Nagge, * who was of Mahath, who was of Matha- 26
thias, who was of Semei, who was of Joseph, who was
of Juda, * who was of Joanna, who was of Resa, who 27
was of Zorobabel, who was of Salathiel, who was of
Neri, * who was of Melchi, who was of Addi, who was 28
of Cosan, who was of Elmadan, who was of Her, * who 29
was of Jesus, who was of Eliezer, who was of Jorim,
who was of Mathat, who was of Levi, * who was of 30
Simeon, who was of Judas, who was of Joseph, who
was of Jona, who was of Eliakim, * who was of Melea, 31
who was of Menna, who was of Mathatha, who was of
Nathan, who was of David, * who was of Jesse, who 32
was of Obed, who was of Booz, who was of Salmon,
who was of Naasson, * who was of Aminadab, who 33
was of Aram, who was of Esron, who was of Phares,
who was of Judas, * who was of Jacob, who was of 34
Isaac, who was of Abraham, who was of Thare, who
was of Nachor, * who was of Sarug, who was of Ra- 35
gau, who was of Phaleg, who was of Heber, who was
of Sale, * who was of Cainan, who was of Arphaxad, 36
who was of Sem, who was of Noe, who was of Lamech,
* who was of Mathusale, who was of Henoch, who was 37
of Jared, who was of Malaleel, who was of Cainan,
* who was of Henos, who was of Seth, who was of 38
Adam, who was of God.

℣ 23. *Who was of Heli.* St. Joseph, who by nature was the son of Jacob (St. Matthew i. 16.) in the account of the law was son of Heli. For Heli and Jacob were brothers, by the same mother; and Heli, who was the elder, dying without issue, Jacob, as the law directed, married his widow; in consequence of which marriage, his son Joseph was reputed in the law the son of Heli.

CHAP. IV.

Christ's fasting and temptation. He is persecuted in Nazareth: his miracles in Capharnaum.

1 AND Jesus being full of the Holy Ghost, returned
from the Jordan, and was led by the spirit into the de-
2 sert * for the space of forty days; and was tempted
by the devil. And he eat nothing in those days; and
3 when they were ended, he was hungry. *And the
devil said to him: If thou be the Son of God, say to
4 this stone that it be made bread. *And Jesus answered
him: It is written, That man liveth not in bread
5 alone, but in every word of God. * And the devil led
him into a high mountain, and shewed him all the
6 kingdoms of the world in a moment of time; * and he
said to him: To thee will I give all this power, and
the glory of them; for to me they are delivered, and
7 to whom I will, I give them. * If thou therefore wilt
8 adore before me, all shall be thine. *And Jesus an-
swering, said to him: It is written, Thou shalt adore
9 the Lord thy God, and him only shalt thou serve. *And
he brought him to Jerusalem, and set him on a pinna-
cle of the temple; and he said to him: If thou be the
10 Son of God, cast thyself from hence. * For it is writ-
ten, that He hath given his angels charge over thee,
11 that they keep thee: * and that in their hands they
shall bear thee up, lest perhaps thou dash thy foot
12 against a stone. *And Jesus answering, said to him:
It is said, Thou shalt not tempt the Lord thy God.
13 * And all the temptation being ended, the devil de-
parted from him for a time.

= ℣ 1. Matthew iv. 1.—Mark i. 12.
= ℣ 4. Deuteronomy viii. 3.—Matthew iv. 4.
= ℣ 8. Deuter. vi. 13.—x. 20.
= ℣ 10. Psalm xc. 11.
= ℣ 12. Deuteronomy vi. 16.

And Jesus returned in the power of the spirit into 14
Galilee, and the fame of him went out through the
whole country. *And he taught in their synagogues, 15
and was magnified by all.

And he came to Nazareth where he was brought up: 16
and he went into the synagogue, according to his cus-
tom, on the sabbath-day; and he rose up to read. *And 17
the book of Isaias the prophet was delivered unto him.
And as he unfolded the book he found the place where
it was written: * The spirit of the Lord is upon me: 18
wherefore he hath anointed me to preach the Gospel
to the poor he hath sent me, to heal the contrite of
heart, * to preach deliverance to the captives, and 19
sight to the blind, to set at liberty them that are bruised,
to preach the acceptable year of the Lord, and the day
of reward. *And when he had folded the book, he 20
restored it to the minister, and sat down. And the eyes
of all in the synagogue were fixed on him. *And he be- 21
gan to say to them: This day is fulfilled this scrip-
ture in your ears. *And all gave testimony to him; 22
and they wondered at the words of grace that pro-
ceeded from his mouth, and they said: Is not this the
son of Joseph? * "And he said to them: Doubtless 23
you will say to me this similitude: Physician, heal thy-
self: as great things as we have heard done in Caphar-
naum, do also here in thy *own* country. *And he said: 24
Amen I say to you, that no prophet is accepted in his
own country. * In truth I say to you, there were many 25
widows in the days of Elias in Israel, when heaven was
shut up three years and six months, when there was a
great famine throughout all the earth. *And to none 26

= ℣ 14. Matthew iv. 12.—Mark i. 14.
= ℣ 16. Matthew xiii. 54.—Mark vi. 1.—John iv. 45.
= ℣ 18. Isaias lxi. 1.
⊠ ℣ 23—30. III Monday in Lent.
= ℣ 26. 3d Kings xvii. 9.

of them was Elias sent, but to Sarepta of Sidon, to a
27 widow woman. *And there were many lepers in Israel in the time of Eliseus the prophet; and none of
28 them was cleansed but Naaman the Syrian. *And all they in the synagogue, hearing these things, were filled
29 with anger. *And they rose up and thrust him out of the city: and they brought him to the brow of the hill, whereon their city was built, that they might cast him
30 down headlong. * But he passing through the midst of them, went his way."
31 And he went down into Capharnaum, a city of Galilee; and there he taught them on the sabbath-days.
32 *And they were astonished at his doctrine; for his
33 speech was with power. *And in the synagogue there was a man who had an unclean devil, and he cried out
34 with a loud voice, * saying: Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy
35 One of God. *And Jesus rebuked him, saying: Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and
36 hurt him not at all. *And there came fear upon all, and they talked among themselves, saying: What word is this, for with authority and power he commandeth
37 the unclean spirits, and they go out? *And the fame of him was published into every place of the country.
38 " And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for
39 her. *And standing over her, he commanded the fever, and it left her. And immediately rising she ministered

= ℣ 27. 4th Kings v. 9. 14.
= ℣ 31. Matth. iv. 13.—Mark i. 21.
= ℣ 32. Matthew vii. 28.
= ℣ 33. Mark i. 23.
= ℣ 38. Matthew viii. 14.—Mark i. 31.
⊠ ℣ 38—44. IV Thursday in Lent.

to them. *And when the sun was down, all they that 40
had any sick with divers diseases, brought them to him.
But he laying his hands on every one of them, healed
them. *And devils went out from many, crying 41
out and saying: Thou art the Son of God. And rebuking
them, he suffered them not to speak, for they knew that
he was Christ.

And when it was day, going out he went into a de- 42
sert place: and the multitudes sought him, and came
unto him: and they stayed him that he should not de-
part from them. *To whom he said: To other cities 43
also I must preach the kingdom of God: for therefore
am I sent. *And he was preaching in the synagogues 44
of Galilee."

CHAP. V.

The miraculous draught of fishes. The cure of the leper and of the paralytick. The call of Matthew.

"AND it came to pass, that when the multitudes 1
pressed upon him to hear the word of God, he stood by
the lake of Genesareth. *And saw two ships standing 2
by the lake: but the fishermen were gone out of them,
and were washing their nets. *And going up into one 3
of the ships that was Simon's, he desired him to draw
back a little from the land. And sitting, he taught the
multitudes out of the ship.

Now when he had ceased to speak, he said to Simon: 4
Launch out into the deep, and let down your nets for
a draught. *And Simon answering, said to him: Mas- 5
ter, we have laboured all the night, and have taken
nothing; but at thy word I will let down the net.
*And when they had done this, they enclosed a very 6
great multitude of fishes, and their net broke. *And 7

= ℣ 41. Mark i. 34.
✠ ℣ 1—11. IV Sunday after Pent.
= ℣ 2. Matth. iv. 18.—Mark i. 16.

they beckoned to their partners that were in the other ship, that they should come and help them. And they came and filled both the ships, so that they were
8 almost sinking. * Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me,
9 for I am a sinful man, O Lord. * For he was wholly astonished, and all that were with him, at the draught
10 of the fishes which they had taken. *And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not; from
11 henceforth, thou shall catch men. * And having brought their ships to land, leaving all things they followed him."

12 And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him saying: Lord, if thou
13 wilt, thou canst make me clean. *And stretching forth *his* hand he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from
14 him. *And he charged him that he should tell no man, but, Go, shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony to them.

15 But the fame of him went abroad the more, and great multitudes came together to hear, and to be
16 healed *by him* of their infirmities. *And he retired into the desert, and prayed.

17 " And it came to pass on a certain day, as he sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee, and Judea, and Jerusalem; and the power of
18 the Lord was to heal them. *And behold men brought

= ℣ 12. Matthew viii. 2.—Mark i. 40.
= ℣ 14. Leviticus xiv. 3, 4.
✠ ℣ 17—26. Ember Friday after Pentecost.
= ℣ 18. Matth. ix. 2.—Mark ii. 3.

in a bed a man who had the palsy: and they sought means to bring him in, and to lay him before him. *And when they could not find by what way they might 19
bring him in because of the multitude, they went up upon the roof, and let him down through the tiles with his bed into the midst, before Jesus. * Whose faith 20
when he saw, he said: Man, thy sins are forgiven thee. *And the Scribes and Pharisees began to think, saying: 21
Who is this who speaketh blasphemies? Who can forgive sins but God alone. *And when Jesus knew their 22
thoughts, answering he said to them: What is it you think in your hearts? * Which is easier to say, Thy 23
sins are forgiven thee; or to say, Arise, and walk? *But 24
that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy) I say to thee, Arise, take up thy bed, and go into thy house. *And immediately rising up before them, he 25
took up the bed on which he lay; and he went away to his own house, glorifying God. *And all were as- 26
tonished: and they glorified God. And they were filled with fear, saying: we have seen wonderful things to-day."

"And after these things he went forth, and saw a 27
publican named Levi, sitting at the receipt of custom, and he said to him: Follow me. *And leaving all things, 28
he rose up and followed him. *And Levi made him a 29
great feast in his own house; and there was a great company of publicans, and of others that were at table with them. * But their Pharisees and Scribes mur- 30
mured, saying to his disciples: Why do you eat and drink with publicans and sinners? *And Jesus an- 31
swering, said to them: They that are whole, need not

= ℣ 27. Matth. ix. 9.—Mark ii. 14.
⊠ ℣ 27—32. Eve of S. Matthew, 20 September.
= ℣ 30. Mark ii. 16.

32 the physician: but they that are sick. * I came not to call the just, but sinners to penance."
33 And they said to him: Why do the disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but thine eat and drink?
34 * To whom he said: Can you make the children of the bridegroom fast whilst the bridegroom is with them?
35 * But the days will come, when the bridegroom shall be taken away from them, then shall they fast in those
36 days. *And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, and the piece taken from the new agreeth not with the
37 old. *And no man putteth new wine into old bottles: otherwise the new wine will break the bottles, and it
38 will be spilled, and the bottles will be lost. * But new wine must be put into new bottles; and both are pre-
39 served. * And no man drinking old, hath presently a mind to new; for he saith, The old is better.

CHAP. VI.

Christ excuses his disciples: he cures upon the sabbath-day: chooses the twelve, and makes a sermon to them.

1 AND it came to pass on the second first sabbath, that as he went through the corn-fields his disciples plucked the ears, and did eat, rubbing them in their hands.
2 *And some of the Pharisees said to them: Why do you
3 that which is not lawful on the sabbath-days? * And Jesus answering them, said: Have you not read so much as this? what David did, when himself was
4 hungry and they that were with him? * How he went into the house of God, and took and ate the bread of

=℣ 33. Mark ii. 18.
=℣ 1. Matth. xii. 1.—Mark ii. 23.
=℣ 4. 1st Kings xxi. 6.=Exodus xxix. 32.—Leviticus xxiv. 9.

proposition, and gave to them that were with him, which is not lawful to eat but only for the priests? *And he said to them: That the Son of man is Lord also of the sabbath. 5

And it came to pass also on another sabbath, that he entered into the synagogue, and taught. And there was a man, whose right hand was withered. *And the Scribes and Pharisees watched if he would heal on the sabbath; that they might find an accusation against him. *But he knew their thoughts; and said to the man who had the withered hand: Arise, and stand forth in the midst. And rising, he stood forth. *Then Jesus said to them: I ask you, if it be lawful on the sabbath-days to do good or to do evil; to save life or to destroy? *And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth; and his hand was restored. *And they were filled with madness: and they talked one with another what they might do to Jesus. 6 7 8 9 10 11

"And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God. *And when day was come, he called unto him his disciples; and he chose twelve of them, whom also he named Apostles: *Simon whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, *Matthew and Thomas, James *the son* of Alpheus, and Simon who is called Zelotes, *and Jude *the brother* of James, and Judas Iscariot who was the traitor. *"And coming down with them he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea- 12 13 14 15 16 17

☩ ℣ 6. Matth. xii. 10.—Mark iii. 1. | ☩ ℣ 13. Matth. x. 1.—Mark iii. 14.
✠ ℣ 12—19. S. Bartholomew Ap. | ✠ ℣ 17—23. Many martyrs.
24 August.

18 coast both of Tyre and Sidon, * who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured.
19 *And all the multitude sought to touch him, for virtue
20 went out from him, and healed all." *And he lifting up his eyes on his disciples, said:

Blessed are ye poor: for yours is the kingdom of God.
21 * Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall
22 laugh. * Blessed shall you be when men shall hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of
23 man's sake. *Be glad in that day and rejoice; for behold, your reward is great in heaven." For according
24 to these things did their fathers to the prophets. * But wo to you that are rich: for you have your consolation.
25 * Wo to you that are filled: for you shall hunger. Wo to you that now laugh: for you shall mourn and weep.
26 * Wo to you when men shall bless you: For according to these things did their fathers to the false prophets.
27 But I say to you that hear: Love your enemies,
28 do good to them that hate you. * Bless them that curse you, and pray for them that calumniate you.
29 *And to him that striketh thee on the *one* cheek, offer also the other. And him that taketh away from
30 thee thy cloak, forbid not to take thy coat also. * Give to every one that asketh thee, and of him that taketh
31 away thy goods, ask them not again, * and as you would that men should do to you, do you also to them
32 in like manner. *And if you love them that love you;

= ℣ 20. Matthew v. 2.
= ℣ 21. Matthew v. 6.
= ℣ 22. Matthew v. 11.
= ℣ 24. Ecclesiasticus xxxi. 7.—Amos vi. 1.
= ℣ 25. Isaias lxv. 13.
= ℣ 27. Matthew v. 44.
= ℣ 29. Matthew v. 39.—1st Corinthians vi. 7.
= ℣ 31. Tobias iv. 16.—Matthew vii. 12.
= ℣ 32. Matthew v. 46.

what thanks are to you? for sinners also love those that love them. *And if ye do good to them who do 33
good to you; what thanks are to you? for sinners also do this. *And if ye lend to them of whom you hope 34
to receive; what thanks are to you? for sinners also lend to sinners, for to receive as much. * But love ye 35
your enemies; do good and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest: for he is kind to the unthankful, and to the evil. * " Be ye therefore merciful as your 36
father also is merciful. * Judge not, and you shall not 37
be judged. Condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. * Give, 38
and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again.

And he spoke also to them a similitude: Can the 39
blind lead the blind? do they not both fall into the ditch. * The disciple is not above his master: but 40
every one shall be perfect, if he be as his master. *And 41
why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not. * Or 42
how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; and then shalt thou see clearly to take out the mote from thy brother's eye."

For there is no good tree that bringeth forth evil 43
fruit; nor an evil tree that bringeth forth good fruit. * For every tree is known by its fruit. For men do not 44
gather figs from thorns; nor from a bramble bush do

= ℣ 34. Deuter. xv. 8.—Matthew v. 42.
⊠ ℣ 36—42. I Sunday after Pent.
= ℣ 37. Matth. vii. 1.—Rom. ii. 1.
= ℣ 38. Matt. vii. 2.—Mark iv. 24.
= ℣ 40. Matt. x. 24.—John xiii. 16.
= ℣ 41. Matthew vii. 3.
= ℣ 43. Matth. vii. 18.—xii. 33.

45 they gather the grape. *A good man out of the good treasure of his heart, bringeth forth that which is good; and an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh,

46 And why call you me, Lord, Lord: and do not the
47 things which I say? * Every one that cometh to me, and heareth my words, and doth them, I will shew you
48 to whom he is like. * He is like to a man building a house, who digged deep, and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it;
49 for it was founded on a rock. * But he that heareth, and doth not; is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and the ruin of that house was great.

CHAP. VII.

Christ heals the centurion's servant: raises the widow's son to life: answers the messengers sent by John: and absolves the penitent sinner.

1 AND when he had finished all his words in the hearing of the people, he entered into Capharnaum.
2 *And the servant of a certain centurion, who was dear
3 to him, being sick, was ready to die: *And when he had heard of Jesus, he sent unto him the ancients of the
4 Jews, desiring him to come and heal his servant. *And when they came to Jesus, they besought him earnestly, saying to him, He is worthy that thou shouldest do
5 this for him. * For he loveth our nation; and he hath
6 built us a synagogue. *And Jesus went with them. And

=¥ 46. Matthew vii. 21.—Romans ii. 13.—James i. 22.
=¥ 1. Matthew viii. 5.
=¥ 6. Matthew viii. 8.

when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself. For I am not worthy that thou shouldest enter under my roof. * For which cause neither did I think myself worthy to come to thee; but say the word, and my servant shall be healed. * For I also am a man subject to authority, having under me soldiers: and I say to one, go, and he goeth; and to another, come, and he cometh; and to my servant, do this, and he doth it. * Which Jesus hearing, marvelled; and turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith, not even in Israel. *And they who were sent being returned to the house, found the servant whole who had been sick.

" And it came to pass, afterwards that he went into a city that is called Naim; and there went with him his disciples and a great multitude. *And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her. * Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. *And he came near and touched the bier. And they that carried it stood still; and he said: Young man, I say to thee, arise. *And he that was dead, sat up, and began to speak. And he gave him to his mother. *And there came a fear on them all; and they glorified God, saying: A great prophet is risen up among us: and God hath visited his people." * And this rumour of him went forth throughout all Judea, and throughout all the country round about.

And John's disciples told him of all these things. *And John called to him two of his disciples, and sent

℣ 11—16. XV Sunday after Pentecost. | ℣ 16. Luke xxiv. 19.—John iv. 19. ℣ 19. Matthew xi. 2.

them to Jesus, saying: Art thou he that art to come; or
20 look we for another? *And when the men were come
unto him, they said: John the Baptist hath sent us to
thee: saying art thou he that art to come; or look we for
21 another? * (And in that same hour, he cured many
of their diseases, and hurts, and evil spirits: and to
22 many that were blind, he gave sight.) *And answer-
ing, he said to them: Go and relate to John what you
have heard and seen: The blind see, the lame walk,
the lepers are made clean, the deaf hear, the dead rise
23 again; to the poor the gospel is preached: * and
blessed is he whosoever shall not be scandalized in me.
24 And when the messengers of John were departed,
he began to speak to the multitudes concerning John:
What went you out into the desert to see? a reed shaken
25 with the wind? * But what went you out to see? a
man clothed in soft garments? Behold they that are in
costly apparel and live delicately are in the houses of
26 kings. * But what went you out to see? a prophet? Yea,
27 I say to you, and more than a prophet. * This is he of
whom it is written: Behold I send my angel before
28 thy face, who shall prepare thy way before thee. * For
I say to you: Amongst those that are born of women,
there is not a greater prophet than John the Baptist.
But he that is the lesser in the kingdom of God, is
29 greater than he. *And all the people hearing, and the
publicans, justified God, being baptized with John's
30 baptism. * But the Pharisees and the lawyers despised
the counsel of God against themselves, being not bap-
31 tized by him. *And the Lord said: Whereunto then
shall I liken the men of this generation, and to what
32 are they like? * They are like to children sitting in

= ℣ 22. Isaias xxxv. 5.
= ℣ 27. Malachias iii. 1.—Matthew xi. 10.—Mark i. 2.
= ℣ 31. Matthew xi. 16.

the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept. *For John 33
the Baptist came neither eating bread nor drinking wine; and you say: He hath a devil. *The Son of 34
man is come eating and drinking; and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners. *And wisdom is justified by all her children. 35

"And one of the Pharisees desired him to eat with 36
him. And he went into the house of the Pharisee, and sat down to meat. *And behold a woman that was in 37
the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; *and standing behind at his feet, she began 38
to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. *And the Pharisee, who had in- 39
vited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him, that she is a sinner. *And Jesus answering, said 40
to him: Simon, I have somewhat to say to thee. But he said: Master, say *it*. *A certain creditor had two 41
debtors, the one owed five hundred pence, and the other fifty. *And whereas they had not wherewith to pay, 42
he forgave them both. Which therefore of the two loveth him most? *Simon answering, said: I suppose 43
that he to whom he forgave most. And he said to him: Thou hast judged rightly. *And turning to the woman, 44
he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for

= ℣ 33. Matth. iii. 4.—Mark i. 6.
⊠ ℣ 36—50. Thursday in Passion week.
= ℣ 37. Matthew xxvi. 7.—Mark xiv. 3.—John xi. 2.—xii. 3.

my feet; but she with tears hath washed my feet, and
45 with her hairs hath wiped them. * Thou gavest me no
kiss; but she since she came in, hath not ceased to kiss
46 my feet. * My head with oil thou didst not anoint;
47 but she with ointment hath anointed my feet. *Where-
fore I say to thee: Many sins are forgiven her, be-
cause she hath loved much. But to whom less is for-
48 given, he loveth less. *And he said to her: Thy sins
49 are forgiven thee. *And they that sat at meat with him
began to say within themselves: Who is this that for-
50 giveth sins also? *And he said to the woman: Thy
faith hath made thee safe, go in peace."

CHAP. VIII.

The parable of the seed. Christ stills the storm at sea: casts out the legion: heals the issue of blood: and raises the dead maid to life.

1 AND it came to pass afterwards, that he travelled
through the cities and towns preaching and evangelizing
2 the kingdom of God; and the twelve with him, * and
certain women who had been healed of evil spirits and
infirmities: Mary who is called Magdalen, out of whom
3 seven devils were gone forth, * and Joanna the wife of
Chusa Herod's steward, and Susanna, and many others
who ministered unto him of their substance.
4 "And when a very great multitude was gathered
together and hastened out of the cities unto him, he
5 spoke by a similitude. * The sower went out to sow
his seed; and as he sowed some fell by the way side,
and it was trodden down, and the fowls of the air de-
6 voured it. *And other some fell upon a rock; and as soon

= ℣ 48. Matthew ix. 2. 5.
℣ 1. *Evangelizing*. i. e. Publishing the gospel or the glad-tidings of the kingdom of God.
= ℣ 2. Mark xvi. 9.
℣ 4—15. Sexagesima Sunday.
= ℣ 5. Matth. xiii. 3.—Mark iv. 3.

as it was sprung up, it withered away, because it had no moisture. *And other some fell among thorns, and 7
the thorns growing up with it, choked it. *And other 8
some fell upon good ground, and being sprung up, yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear.

And his disciples asked him what this parable might 9
be. * To whom he said: To you it is given to know 10
the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hearing may not understand. * Now the parable is this: The 11
seed is the word of God. * And they by the way side 12
are they that hear; then the devil cometh, and taketh the word out of their heart, lest believing, they should be saved. * Now they upon the rock; *are they* who 13
when they hear, receive the word with joy; and these have no roots; for they believe for a while, and in time of temptation they fall away. * And that which 14
fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. * But that 15
on the good ground, are they who in a good and very good heart, hearing the word, keep it, and bring forth fruit in patience."

Now, no man lighting a candle covereth it with a 16
vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. * For there is not any thing secret, that shall not be 17
made manifest; nor hidden, that shall not be known and come abroad. * Take heed therefore how you hear. 18
For whosoever hath, to him shall be given; and who-

= ℣ 10. Isaias vi. 9.—Matth. xiii. 14.—Mark iv. 12.—John xii. 40.—Acts xxviii. 26. —Romans xi. 8.

= ℣ 16. Matth. v. 15.—Mark iv. 21.
= ℣ 17. Matth. x. 26.—Mark iv. 22.
= ℣ 18. Matthew xiii. 12.—xxv. 29.

soever hath not, that also which he thinketh he hath, shall be taken away from him.

19 And his mother and brethren came unto him; and
20 they could not come at him for the crowd. *And it was told him: Thy mother and thy brethren stand
21 without, desiring to see thee. * Who answering, said to them: My mother and my brethren are they who hear the word of God and do it.

22 And it came to pass on a certain day; that he went into a little ship with his disciples, and he said to them: Let us go over to the other side of the lake. And they
23 launched forth. *And when they were sailing, he slept; and there came down a storm of wind upon the lake,
24 and they were filled, and were in danger. *And they came and awaked him, saying: Master, we perish. But he arising, rebuked the wind and the rage of the
25 water; and it ceased, and there was a calm. *And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this (think you) that he commandeth both the winds and the sea,
26 and they obey him? *And they sailed to the country of the Gerasens, which is over-against Galilee.

27 And when he was come forth to the land, there met him a certain man who had a devil now a very long time, and he wore no clothes, neither did he abide
28 in a house, but in the sepulchres. *And when he saw Jesus, he fell down before him; and crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do
29 not torment me. * For he commanded the unclean spirit to go out of the man. For many times it seized him, and he was bound with chains, and kept in fetters; and breaking the bonds he was driven by the

= ℣ 19. Matthew xii. 46.—Mark iii. 32.

= ℣ 22. Matthew viii. 23.—Mark iv. 35.

devil into the deserts. *And Jesus asked him, saying: 30
What is thy name? But he said: Legion; because
many devils were entered into him. *And they be- 31
sought him that he would not command them to go
into the abyss. *And there was there a herd of many 32
swine feeding on the mountain; and they besought him
that he would suffer them to enter into them. And he
suffered them. *The devils therefore went out of the 33
man, and entered into the swine; and the herd run
violently down a steep place into the lake, and was
stifled. * Which when they that fed them saw done, 34
they fled, and told it in the city and in the villages.
* And they went out to see what was done; and they 35
came to Jesus, and found the man, out of whom the
devils were departed, sitting at his feet, clothed, and
in his right mind, and they were afraid. *And they 36
also that had seen told them how he had been healed
from the legion. *And all the multitude of the coun- 37
try of the Gerasens besought him to depart from
them; for they were taken with great fear. And he,
going up into the ship, returned back again. * Now 38
the man out of whom the devils were departed, be-
sought him that he might be with him. But Jesus sent
him away saying: * Return to thy house, and tell how 39
great things God hath done to thee. And he went
through the whole city, publishing how great things
Jesus had done to him.

And it came to pass, that when Jesus was returned, 40
the multitude received him. For they were all waiting
for him. *And behold there came a man whose name 41
was Jairus, and he was a ruler of the synagogue: and
he fell down at the feet of Jesus, beseeching him that
he would come into his house, * for he had an only 42
daughter almost twelve years old, and she was dying.

=¥ 41. Matthew ix. 18.—Mark v. 22.

And it happened as he went, that he was thronged by the multitudes.

43 And there was a certain woman, having an issue of blood twelve years, who had bestowed all her substance on physicians, and could not be healed by any:
44 * She came behind him, and touched the hem of his garment; and immediately the issue of her blood
45 stopped. * And Jesus said: Who is it that touched me? And all denying, Peter and they that were with him said: Master, the multitudes throng and press
46 thee, and dost thou say, Who touched me? * And Jesus said: Some body hath touched me; for I know
47 that virtue is gone out from me. * And the woman seeing that she was not hid, came trembling, and fell down before his feet; and declared before all the people, for what cause she had touched him, and how she
48 was immediately healed. * But he said to her: Daughter, thy faith hath made thee whole, go thy way in peace.

49 As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him, thy daughter is
50 dead, trouble him not. *And Jesus hearing this word, answered the father of the maid: Fear not; believe
51 only, and she shall be safe. * And when he was come to the house, he suffered not any man to go in with him, but Peter, and James, and John, and the father
52 and mother of the maiden. * And all wept and mourned for her. But he said: Weep not, the maid is not
53 dead, but sleepeth. * And they laughed him to scorn,
54 knowing that she was dead. * But he, taking her by
55 the hand, cried out, saying: Maid, arise. *And her spirit returned, and she rose immediately. And he bid
56 them give her to eat. *And her parents were astonished, whom he charged to tell no man what was done.

= ℣ 43. Matthew ix. 20.

CHAP. IX.

Christ sends forth his apostles: Feeds five thousand with five loaves: is transfigured, and casts out a devil.

" THEN calling together the twelve apostles, he 1
gave them power and authority over all devils, and to
cure diseases. * And he sent them to preach the king- 2
dom of God; and to heal the sick. * And he said to 3
them: Take nothing for your journey, neither staff
nor skrip, nor bread, nor money, neither have two
coats. * And whatsoever house you shall enter into 4
abide there, and depart not from thence. * And who- 5
soever will not receive you, when ye go out of that city,
shake off even the dust of your feet for a testimony
against them. * And going out, they went about 6
through the towns, preaching the gospel and healing
every where."

Now Herod the tetrarch, heard of all things that 7
were done by him; and he was in a doubt because it
was said by some, that John was risen from the dead;
* but by other some, that Elias hath appeared; and 8
by others, that one of the old prophets was risen
again. * And Herod said: John I have beheaded; 9
but who is this of whom I hear such things? And he
sought to see him.

And the apostles, when they were returned, told 10
him all they had done: and taking them, he went
aside into a desert place apart, which belongeth to
Bethsaida. * Which when the people knew they fol- 11
lowed him, and he received them, and spoke to them
of the kingdom of God, and healed them who had need
of healing. * Now the day began to decline. And 12

♓ ℣ 1.—6 Thursday after Pent.
♎ ℣ 1. Matt. x. 1.—Mark iii. 15.
♎ ℣ 3. Matt. x. 9.—Mark vi. 8.
♎ ℣ 5. Acts xiii. 51.
♎ ℣ 7. Matt. xiv. 1.—Mark vi. 14.
♎ ℣ 12. Matt. xiv. 15.—Mark vi. 36.

the twelve came and said to him: Send away the multitude, that going into the towns and villages round about, they may lodge and get victuals; for we are
13 here in a desert place. * But he said to them: Give you them to eat. And they said: We have no more than five loaves and two fishes, unless perhaps we
14 should go and buy food for all this multitude * Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a
15 company. * And they did so. And made them all
16 sit down. * And taking the five loaves and the two fishes, he looked up to heaven, and blessed them; and he broke, and distributed to his disciples, to set before
17 the multitude. * And they did all eat, and were filled. And there were taken up of fragments that remained to them, twelve baskets.

18 And it came to pass, as he was alone praying, his disciples also were with him; and he asked them, saying:
19 Whom do the people say that I am? * But they answered, and said: John the Baptist; but some say Elias; and others say that one of the former prophets
20 is risen again. * And he said to them: But whom do you say that I am? Simon Peter answering, said:
21 The Christ of God *But he strictly charging them,
22 commanded they should tell this to no man, * Saying: That the Son of man must suffer many things, and be rejected by the ancients and chief-priests, and Scribes, and be killed, and the third day rise again.

23 And he said to all: If any man will come after me, let him deny himself, and take up his cross daily, and
24 follow me. * For whosoever will save his life, shall

= ℣ 13. John vi. 9.
= ℣ 18. Matthew xvi. 13.—Mark viii. 27.
= ℣ 22. Matthew xvii. 21. 22.—Mark viii. 31.—ix. 30.
= ℣ 23. Matthew x. 38.—xvi. 24.—Mark viii. 34.—Luke xiv. 27.
= ℣ 24. Luke xvii. 33.—John xii. 25.

lose it; for he that shall lose his life for my sake, shall save it. * For what is a man advantaged if he gain 25
the whole world, and lose himself, and cast away himself? * For he that shall be ashamed of me and of my 26
words, of him the son of man shall be ashamed, when he shall come in his majesty, and that of his Father, and of the holy angels. * But I tell you of a truth: 27
There are some standing here that shall not taste death, till they see the kingdom of God.

And it came to pass, about eight days after these 28
words, that he took Peter, and James, and John, and went up into a mountain to pray. *And whilst he 29
prayed, the shape of his countenance was altered: and his raiment became white and glittering. *And behold 30
two men were talking with him. And they were Moses and Elias, * appearing in majesty. And they spoke 31
of his decease, that he should accomplish in Jerusalem. * But Peter, and they that were with him, were 32
heavy with sleep. And awaking, they saw his glory, and the two men that stood with him. *And it came 33
to pass, that as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said. * And as he spoke these things, there came 34
a cloud and overshadowed them: and they were afraid when they entered into the cloud. *And a voice came 35
out of the cloud, saying: This is my beloved Son, hear him. * And whilst the voice was uttered, Jesus 36
was found alone. And they held their peace, and told

= ℣ 26. Matthew x. 33. — Mark viii. 38. — 2d Tim. ii. 12.
= ℣ 27. Matthew xvi. 28. — Mark viii. 39.
= ℣ 28. Matthew xvii. 1. — Mark ix. 1.
= ℣ 35. 2d Peter i. 17.

no man in those days any of these things which they had seen.

37 And it came to pass, the day following, when they came down from the mountain, there met him a great
38 multitude. *And behold a man among the crowd cried out, saying: Master, I beseech thee look upon my son,
39 because he is my only one. *And lo, a spirit seizeth him, and he suddenly crieth out, and he throweth him down and teareth him so, that he foameth, and bruis-
40 ing him he hardly departeth from him. *And I desired thy disciples to cast him out, and they could not.
41 *And Jesus answering, said: O faithless and perverse generation, how long shall I be with you and suffer
42 you? bring hither thy son. *And as he was coming to him, the devil threw him down and tore him.
43 *And Jesus rebuked the unclean spirit, and cured the
44 boy, and restored him to his father. *And all were astonished at the mighty power of God: but while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass, that the Son of man shall be de-
45 livered into the hands of men. *But they understood not this word, and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word.

46 And there entered a thought into them, which of
47 them should be greater. *But Jesus seeing the thoughts of their heart, took a child and sat him by
48 him. *And said to them, whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater.

49 And John answering said: Master, we saw a cer-

=℣ 38. Matthew xvii. 14.—Mark ix. 16.

=℣ 46. Matthew xviii. 1.—Mark ix. 33.

tain man casting out devils in thy name, and we forbade him, because he followeth not with us. *And 50
Jesus said to him: Forbid *him* not: For he that is not against you is for you.

And it came to pass, when the days of his assumption were accomplishing, that he stedfastly set his face 51
to go to Jerusalem. *And he sent messengers before 52
his face: and going, they entered into a city of the Samaritans to prepare for him. *And they received 53
him not, because his face was of one going to Jerusalem. *And when his disciples James and John had 54
seen this, they said: Lord, wilt thou that we command fire to come down from heaven and consume them? *And turning, he rebuked them, saying: You know 55
not of what spirit you are. * The son of man came 56
not to destroy souls, but to save. And they went into another town.

And it came to pass, as they walked in the way, 57
that a certain man said to him: I will follow thee whithersoever thou goest. *Jesus said to him: The foxes 58
have holes, and the birds of the air nests; but the Son of man hath not where to lay his head. *But he said 59
to another: Follow me. And he said: Lord, suffer me first to go, and to bury my father. * And Jesus 60
said to him: Let the dead bury their dead; but go thou, preach the kingdom of God. *And another said: 61
I will follow thee, Lord, but let me first take my leave of them that are at my house. *Jesus said to him: 62
No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

=℣ 56. John iii. 17.—xii. 47. =℣ 58. Matth. viii. 20.

CHAP. X.

Christ sends forth, and instructs his seventy-two disciples. The good Samaritan.

1 " AND after these things, the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he him-
2 self was to come. *And he said to them: The harvest indeed is great; but the labourers are few. Pray ye therefore the Lord of the harvest, that he send la-
3 bourers into his harvest. * Go: Behold I send you as
4 lambs among wolves. * Carry neither purse, nor skrip,
5 nor shoes; and salute no man by the way. * Into whatsoever house you enter, first say: Peace be to this
6 house. *And if the son of peace be there, your peace shall rest upon him: But if not, it shall return to you.
7 *And in the same house remain, eating and drinking such things as they have, for the labourer is worthy of
8 his hire. Remove not from house to house. *And into what city soever you enter, and they receive you,
9 eat such things as are set before you; * and heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you."
10 But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say:
11 * Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the king-
12 of God is at hand. *I say to you, it shall be more to-
13 lerable at that day for Sodom, than for that city. *Wo to thee, Corozain! wo to thee, Bethsaida! For if in

℣ 1—9. St. Mark Evangelist 25 May. St. Luke Evang. 18 Oct.
℣ 2. Matthew ix. 37, 38.
℣ 3. Matthew x. 16.
℣ 4. Matth. x. 10.—Mark vi. 8.
℣ 7. Deuter. xxiv. 14.—Matth. x. 10.—1st Tim. v. 18.
℣ 11. Acts xiii. 51.
℣ 13. Matthew xi. 21.

Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. * But 14
it shall be more tolerable for Tyre and Sidon at the judgment, than for you. * And thou, Capharnaum, 15
which art exalted unto heaven: thou shalt be thrust down to hell. * "He that heareth you, heareth me: 16
and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

And the seventy-two returned with joy, saying: 17
Lord, the devils also are subject to us in thy name.
* And he said to them: I saw Satan like lightning fal- 18
ling from heaven. * Behold, I have given you power 19
to tread upon serpents and scorpions, and upon all the power of the enemy, and nothing shall hurt you. * But 20
yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven."

In that same hour he rejoiced in the Holy Ghost, 21
and said: I confess to thee, O Father, Lord of Heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so hath it seemed good in thy sight. *All things are delivered to me by my 22
Father. And no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal *him*. * " And turning 23
to his disciples he said: Blessed are the eyes that see the things which you see. *For I say to you, that 24
many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them.

= ℣ 16. Matt. x. 40—John xiii. 20.
✠ ℣ 16—20. SS. Vitus, Modestus, &c. 15 June.
= ℣ 21. Matthew xi. 25.
= ℣ 23. Matthew xiii. 16.
✠ ℣ 23—37. XII Sunday after Pentecost.

25 And behold a certain lawyer stood up, tempting him and saying: Master, what must I do to possess eternal
26 life? *But he said to him, What is written in the law?
27 how readest thou? *He answering, said: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all
28 thy mind: and thy neighbour as thyself. *And he said to him: Thou hast answered right, this do thou, and
29 thou shalt live. * But he, willing to justify himself,
30 said to Jesus: And who is my neighbour? *And Jesus answering, said: A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him, went away
31 leaving him half dead. *And it chanced that a certain priest went down the same way: and seeing him,
32 passed by. * In like manner also, a Levite, when he
33 was near the place and saw him, passed by. * But a certain Samaritan, being on his journey, came near him; and seeing him, was moved with compassion.
34 *And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast,
35 brought him to an inn, and took care of him. *And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above, I at my return will repay
36 thee. *Which of these three in thy opinion was neigh-
37 bour to him that fell among the robbers? *But he said: He that shewed mercy to him. *And Jesus said to him: Go, and do thou in like manner."

38 "Now it came to pass as they went, that he entered into a certain town; and a certain woman named Mar-
39 tha received him into her house. *And she had a sister

= ℣ 25. Matthew xxii. 35.—Mark xii. 28.
= ℣ 27. Deuteronomy vi. 5.
⊠ ℣ 38—42. Assumpt. B. V. Mary 15 Aug.

called Mary: Who, sitting also at the Lord's feet heard his word. *But Martha was busy about much serving. 40
Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her, therefore, that she help me. *And the Lord answering, 41
said to her: Martha, Martha, thou art careful, and art troubled about many things. * But one thing is necessary, Mary hath chosen the best part, which shall not 42
be taken away from her."

CHAP. XI.

Christ teaches his disciples to pray: Casts out a dumb devil: Confutes the Pharisees; and pronounces woes against them for their hypocrisy.

AND it came to pass, that as he was in a certain 1
place praying, when he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. *And he said to them: When you pray, 2
say, Father, hallowed be thy name. Thy kingdom come. * Give us this day our daily bread. *And forgive 3
us our sins, for we also forgive every one that is in- 4
debted to us. And lead us not into temptation. *"And 5
he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him, Friend, lend me three loaves; * because a friend 6
of mine is come off his journey to me, and I have not what to set before him: *And he from within should 7
answer and say: Trouble me not, the door is now shut, and my children are with me in bed: I cannot rise and give thee. *Yet if he shall continue knock- 8
ing, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise, and give him as many as he

=℣ 2. Matthew vi. 9. ✠℣ 5—13. Rogation days.

9 needeth. *And I say to you, Ask, and it shall be given
you: seek, and you shall find: knock, and it shall be
10 opened to you. * For every one that asketh, receiveth:
and he that seeketh, findeth: and to him that knocketh,
11 it shall be opened. *And which of you, if he ask his
father bread, will he give him a stone? or a fish, will
12 he for a fish give him a serpent? * Or if he shall ask
13 an egg, will he reach him a scorpion? * If you then
being evil, know how to give good gifts to your chil-
dren, how much more will your Father from heaven
give the good spirit to them that ask him?"
14 "And he was casting out a devil, and the same was
dumb; and when he had cast out the devil, the dumb
spoke: and the multitudes were in admiration at it.
15 * But some of them said: he casteth out devils by Beel-
16 zebub, the prince of devils. *And others tempting,
17 asked of him a sign from heaven.* But he seeing
their thoughts, said to them: Every kingdom divided
against itself, shall be brought to desolation, and house
18 upon house shall fall. *And if Satan also be divided
against himself, how shall his kingdom stand? Be-
cause you say, that through Beelzebub I cast out de-
19 vils. *Now, if I cast out devils by Beelzebub, by whom
do your children cast them out? therefore they shall
20 be your judges. * But if I by the finger of God cast
out devils, doubtless the kingdom of God is come upon
21 you. * When a strong man armed keepeth his court:
22 those things are in peace which he possesseth. * But
if a stronger than he come upon him and overcome
him: he will take away all his armour wherein he
23 trusted, and will distribute his spoils. *He that is not

= ℣ 9. Matthew vii. 7.—xxi. 22.—Mark xi. 24.—John xiv. 13.—James i. v.
= ℣ 11. Matthew vii. 9.
= ℣ 14. Matthew ix. 32.—xii. 22.
℟ ℣ 14—28. III Sunday in Lent.
= ℣ 15. Matthew ix. 34.—Mark iii. 22.
= ℣ 16. Mark viii. 11.
= ℣ 21. Matthew xii. 29.

with me, is against me: and he that gathereth not with me, scattereth. * When the unclean spirit is gone 24
out of a man, he walketh through places without water, seeking rest. And not finding, he saith: I will return into my house whence I came out. *And when 25
he is come, he findeth it swept and garnished. * Then 26
he goeth and taketh with him seven other spirits more wicked than himself, and entering in they dwell there; and the last state of that man becomes worse than the first.

" And it came to pass, as he spoke these things, 27
a certain woman from the crowd lifting up her voice said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. * But he said: Yea ra- 28
ther, blessed are they who hear the word of God, and keep it."

And the multitudes running together, he began to 29
say: This generation is a wicked generation: it asketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet. * For as Jonas was a sign to the 30
Ninivites, so shall the Son of man also be to this generation. * The queen of the South shall rise in the 31
judgment with the men of this generation, and shall condemn them: because she came from the ends of the earth to hear the wisdom of Solomon; and behold more than Solomon here. * The men of Ninive shall 32
rise in the judgment with this generation and shall condemn it, because they did penance at the preaching of Jonas; and behold, more than Jonas here.

" No man lighteth a candle, and putteth it in a hid- 33

℣ 24. Matthew xii. 43.
℣ 27—28. Presentation of the B. V. Mary, 21 November.
℣ 29. Matthew xii. 39.
℣ 30. Jonas ii. 1.
℣ 31. 3d Kings x. 1.—2d Paralip. ix. 1.
℣ 32. Jonas iii. 5.
℣ 33. Matt. v. 15.—Mark iv. 21.
℣ 33—36. Bishop and Confessor.

den place, nor under a bushel: but upon a candle-
34 stick, that they that come in may see the light. *The
light of thy body is thy eye. If thy eye be single,
thy whole body will be lightsome: but if it be evil,
35 thy body also will be darksome. *Take heed there-
fore that the light which is in thee, be not darkness.
36 *If then thy whole body be lightsome, having no part
of darkness: the whole shall be lightsome, and as a
bright lamp shall enlighten thee."
37 And as he was speaking, a certain Pharisee prayed
him that he would dine with him. And he going in
38 sat down to eat. *And the Pharisee began to say, think-
ing within himself, why he was not washed before
39 dinner. *And the Lord said to him: Now you Pha-
risees make clean the outside of the cup and of the
platter; but your inside is full of rapine and iniquity.
40 *Ye fools, did not he that made that which is without,
41 make also that which is within? *But yet that which
remaineth, give alms; and behold all things are clean
42 unto you. *But wo to you, Pharisees, because you tithe
mint, and rue, and every herb, and pass over judg-
ment and the charity of God: now these things you
ought to have done, and not to leave the other undone.
43 *Wo to you, Pharisees, because you love the uppermost
seats in the synagogues, and salutations in the market-
44 place. *Wo to you, because you are as sepulchres that
appear not, and men that walk over, are not aware.
45 And one of the lawyers answering, saith to him:
Master, in saying these things, thou reproachest us
46 also. *But he said: Wo to you lawyers also: be-
cause you load men with burdens which they cannot
bear, and you yourselves touch not the packs with one

= ℣ 34. Matthew vi. 22.
= ℣ 39. Matthew xxiii. 25.
= ℣ 43. Matthew xxiii. 6.—Mark xii. 39.—Luke xx. 46.
= ℣ 44. Matthew xxiii. 27.
= ℣ 46. Matthew xxiii. 4.

of your fingers. * "Wo to you who build the monu- 47
ments of the prophets: and your fathers killed them.
* Truly you bear witness that you consent to the doings 48
of your fathers: for they indeed killed them, and you
build their sepulchres. * For this cause also the wis- 49
dom of God said: I will send to them prophets and
apostles, and some of them they will kill and persecute:
* that the blood of all the prophets which was shed 50
from the foundation of the world, may be required of
this generation, * from the blood of Abel unto the 51
blood of Zacharias, who was slain between the altar
and the temple. Yea, I say to you, it shall be required
of this generation." * Wo to you, lawyers, for you 52
have taken away the key of knowledge: you yourselves
have not entered in, and those that were entering in,
you have hindered. *And as he was saying these 53
things to them, the Pharisees and the lawyers began
vehemently to urge him, and to oppress his mouth
about many things, * lying in wait for him, and seeking 54
to catch something from his mouth, that they might
accuse him.

CHAP. XII.

Christ warns us against hypocrisy, the fear of the world, and covetousness: and admonishes all to watch.

AND when great multitudes stood about him, so that 1
they trod one upon another, he began to say to his
disciples: "Beware ye of the leaven of the Pharisees,
which is hypocrisy. * For there is nothing covered, 2
that shall not be revealed: nor hidden that shall not
be known. * For whatsoever things you have spoken 3
in darkness, shall be published in the light: and that

✠ ℣ 47—51. Of many Martyrs.
= ℣ 51. Genesis iv. 8.—2d Paralip. xxiv. 20, 21.
= ℣ 1. Matt. xvi. 6.—Mark viii. 15.
✠ ℣ 1—8. Of many Martyrs.
= ℣ 2. Matt. x. 26.—Mark iv. 22.

which you have spoken in the ear in the chambers,
4 shall be preached on the house-tops. *And I say to
you my friends: Be not afraid of them who kill the
body, and after that have no more that they can do.
5 * But I will shew you whom ye shall fear: fear ye him
who after he hath killed, hath power to cast into hell.
6 Yea, I say to you, fear him. *Are not five sparrows
sold for two farthings, and not one of them is forgotten
7 before God? * Yea, the very hairs of your head are all
numbered. Fear not, therefore: you are of more value
8 than many sparrows. *And I say to you, whosoever
shall confess me before men, him shall the Son of man
9 also confess before the angels of God." * But he that
shall deny me before men, shall be denied before the
10 angels of God. * And whosoever speaketh a word
against the Son of man it shall be forgiven him: but
to him that shall blaspheme against the Holy Ghost,
11 it shall not be forgiven. *And when they shall bring
you into the synagogues, and to magistrates, and powers,
be not solicitous how, or what you shall answer, or what
12 you shall say. * For the Holy Ghost shall teach you
in the same hour what you must say.
13 And one of the multitude said to him: Master,
speak to my brother that he divide the inheritance with
14 me. * But he said to him: Man, who hath appointed
15 me judge or divider over you? *And he said to them:
Take heed and beware of all covetousness: for a man's
life doth not consist in the abundance of things which
16 he possesseth. *And he spoke a similitude to them,
saying: The land of a certain rich man brought forth
17 plenty of fruits. *And he thought within himself,
saying: What shall I do, because I have no room

=℣ 8. Matthew x. 32.—Mark viii. 38.—2d Timothy ii. 12.
=℣ 10. Matthew xii. 32.—Mark iii. 29.
=℣ 11. Matthew x. 19.
=℣ 16. Ecclesiasticus xi. 19.

where to bestow my fruits? *And he said: This will 18
I do, I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods. *And I will say to my soul: 19
Soul, thou hast much goods laid up for many years: take thy rest, eat, drink, make good cheer. * But God 20
said to him: Thou fool, this night do they require thy soul of thee; and whose shall those things be which thou hast provided? * So is he that layeth up trea- 21
sure for himself, and is not rich towards God.

And he said to his disciples: Therefore I say to you: 22
be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. * The life is 23
more than the meat, and the body is more than the raiment. * Consider the ravens, for they sow not, nei- 24
ther do they reap, neither have they store-house nor barn, and God feedeth them. How much are you more valuable than they! *And which of you, by taking 25
thought, can add to his stature one cubit? * If then 26
you be not able to do so much as the least thing, why are you solicitous for the rest? * Consider the lilies 27
how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. * Now, if God clothe 28
in this manner the grass that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith! *And seek not ye what you shall 29
eat, or what you shall drink: and be not lifted up on high: * for all these things do the nations of the 30
world seek. But your Father knoweth that you have need of these things. * But seek ye first the kingdom 31
of God and his justice, and all these things shall be added unto you. * "Fear not, little flock, for it hath 32

= ℣ 22. Psalm liv. 23.—Matth. vi. 25.—1st Peter v. 7. | ✠ ℣ 32—34. Of a Confessor not Bishop.

33 pleased your Father to give you a kingdom. * Sell what you possess, and give alms. Make to yourself bags, which grow not old, a treasure in heaven which fail-
eth not: where no thief approacheth, nor moth cor-
34 rupteth. * For where your treasure is, there will your
35 heart be also." *" Let your loins be girt, and lamps
36 burning in your hands; * and you yourselves like to men who wait for their Lord, when he shall return from the wedding: that when he cometh and knocketh, they
37 may open to him immediately. * Blessed are those servants whom the Lord, when he cometh, shall find watching. * Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing will
38 minister unto them. *And if he shall come in the second watch, or come in the third watch, and find them
39 so, blessed are those servants. * But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his
40 house to be broken open. *Be you then also ready; for at what hour you think not, the son of man will come."
41 And Peter said to him: Lord, dost thou speak this
42 parable to us, or likewise to all? *And the Lord said: Who (thinkest thou) is the faithful and wise steward, whom *his* Lord setteth over his family, to give them
43 their measure of wheat in due season. * Blessed is that servant, whom, when *his* Lord shall come, he
44 shall find so doing. * Verily I say to you, he will set
45 him over all that he possesseth * But if that servant shall say in his heart, My Lord is long a-coming; and shall begin to strike the men-servants and maid-servants, and to eat, and to drink, and to be drunk:
46 * the Lord of that servant will come in the day that

℣ 33. Matt. vi. 20.—xix. 21.
℣ 35—40. Of a Confessor not Bishop.
℣ 39. Matthew xxiv 43.
℣ 40 Apocalypse xvi. 15.

he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. *And that servant who knew 47
the will of his Lord, and prepared not *himself*, and did not according to his will, shall be beaten with many stripes; *but he that knew not, and did things worthy 48
of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more. *I am come to cast 49
fire on the earth; and what will I but that it be kindled? *And I have a baptism, wherewith I am to be bap- 50
tized: and how am I straitened until it be accomplished? *Think ye that I am come to give peace on 51
earth? I tell you no, but separation: *for there shall 52
be from henceforth five in one house divided; three against two, and two against three. *The father shall 53
be *divided* against the son, and the son against his father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

And he said also to the multitudes, when you see 54
a cloud rising from the west, presently you say: A shower is coming, and so it happeneth: *And when 55
ye see the south wind blow, you say, there will be heat, and it cometh to pass. *You hypocrites, you know 56
how to discern the face of the heaven and of the earth: but how is it that you do not discern this time? *And 57
why even of yourselves do you not judge that which is just? *And when thou goest with thy adversary to the 58
prince, whilst thou art in the way, endeavour to be delivered from him, lest perhaps he draw thee to the

=℣ 51. Matthew x. 34.
=℣ 54. Matthew xvi. 2.
=℣ 58. Matthew v. 25.

judge, and the judge deliver thee to the exactor, and
59 the exactor cast thee into prison. * I say to thee, thou shalt not go out thence, until thou pay the very last mite.

CHAP. XIII.

The necessity of penance. The barren fig-tree. The cure of the crooked woman, &c.

1 AND there were present at that very time some that told him of the Galileans, whose blood Pilate had
2 mingled with their sacrifices. *And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered
3 such things? * No, I say to you: but unless you shall
4 do penance, you shall all likewise perish. * Or those eighteen upon whom the tower fell in Siloe, and slew them: Think you that they also were debtors above all
5 the men that dwell in Jerusalem? * No, I say to you: but except you do penance, you shall all likewise perish.
6 " He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit
7 on it, and found none. *And he said to the dresser of the vineyard: Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it
8 down therefore; why cumbereth it the ground? * But he answering, said to him: Lord, let it alone this year
9 also, until I dig about it, and dung it. *And if happily it bear fruit: but if not then, after that, thou shalt cut it down.
10 And he was teaching in their synagogue on the
11 Sabbath. *And behold there was a woman who had a spirit of infirmity eighteen years: and she was bowed
12 together, neither could she look upwards at all. * Whom when Jesus saw, he called her unto him, and said to

℣ 6—17. Ember Saturday in September.

her: Woman, thou art delivered from thy infirmity.
*And he laid his hands upon her, and immediately she 13
was made straight, and glorified God. *And the ruler 14
of the synagogue (being angry that Jesus had healed
on the Sabbath) answering, said to the multitude: Six
days there are wherein you ought to work. In them
therefore come and be healed; and not on the Sabbath
day. *And the Lord answering him, said: Ye hypo- 15
crites, doth not every one of you on the Sabbath day
loose his ox or his ass from the manger, and lead them
to water? *And ought not this daughter of Abraham 16
whom Satan hath bound, lo, these eighteen years, be
loosed from this bond on the Sabbath day? *And when 17
he said these things, all his adversaries were ashamed:
and all the people rejoiced for all the things that were
gloriously done by him."

He said therefore: To what is the kingdom of God 18
like, and whereunto shall I resemble it. * It is like to a 19
grain of mustard-seed, which a man took and cast into
his garden, and it grew, and became a great tree, and
the birds of the air lodged in the branches thereof.
*And again he said: Whereunto shall I esteem the 20
kingdom of God to be like? * It is like to leaven which 21
a woman took and hid in three measures of meal, till
the whole was leavened. *And he went through the 22
cities and towns teaching, and making his journey to
Jerusalem.

And a certain man said to him: Lord, are they few 23
that are saved? But he said to them: * Strive to enter 24
by the narrow gate: for many, I say to you, shall seek
to enter and shall not be able. * But when the master 25

= ℣ 19. Matthew xiii. 31.—Mark iv. 31.
= ℣ 21. Matthew xiii. 33.
℣ 24. *Shall seek*, &c. Shall desire to be saved; but for want of taking sufficient pains, and being thoroughly in earnest, shall not attain to it.
= ℣ 24. Matthew vii. 13.
= ℣ 25. Matthew xxv. 10.

of the house shall be gone in, and shall shut to the door, you shall begin to stand without, and knock at the door, saying, Lord open to us: and he answering, shall say to you, I know you not whence you are:
26 *Then you shall begin to say: We have eaten and drunk in thy presence, and thou hast taught in our
27 streets. *And he shall say to you, I know you not whence you are, depart from me all ye workers of iniquity.
28 *There shall be weeping and gnashing of teeth: when you shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you your-
29 selves thrust out. *And there shall come from the East and the West, and the North, and the South; and shall
30 sit down in the kingdom of God. *And behold, they are last that shall be first, and they are first that shall be last.
31 *The same day there came some of the Pharisees, saying to him: Depart and get thee hence, for Herod
32 hath a mind to kill thee. *And he said to them: Go, and tell that fox, Behold I cast out devils, and do cures to-day and to-morrow, and the third day I am consum-
33 mated. *Nevertheless I must walk to-day and to-morrow, and the day following, because it cannot be that
34 a prophet perish out of Jerusalem. *Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings,
35 and thou wouldest not? *Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

=℣ 27. Psalm vi. 9.—Matthew vii. 23.—xxv. 41.

=℣ 30. Matthew xix. 30.—xx. 16.—Mark x. 31.

=℣ 34. Matthew xxiii. 37.

CHAP. XIV.

Christ heals the dropsy. The parable of the supper. The necessity of renouncing all to follow Christ.

" AND it came to pass, when Jesus went into the house of one of the chiefs of the Pharisees on the Sabbath day to eat bread, that they watched him. *And behold there was a certain man before him that had the dropsy. *And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? * But they held their peace. But he taking him, healed him, and sent him away. *And answering them, he said: Which of you shall have an ass or an ox fall into a pit; and will not immediately draw him out on the Sabbath day? *And they could not answer him to these things. 1 2 3 4 5 6

And he spoke a parable also to them that were invited, marking how they choose the first seats at the table, saying to them. * When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him; * and he that invited thee and him, come and say to thee, give this man place: and then thou begin with shame to take the lowest place. *But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee, Friend, go up higher. Then shalt thou have glory before them that sit at table with thee: * because every one that exalteth himself, shall be humbled: and he that humbleth himself shall be exalted." 7 8 9 10 11

And he said to him also that had invited him: When thou makest a dinner or a supper, call not thy 12

℣ 1—11. XVI Sunday after Pentecost.
℣ 10. Proverbs xxv. 7.
℣ 11. Matthew xxiii. 12.—Luke xviii. 14.
℣ 12. Tobias iv. 7.—Prov. iii. 9.

friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich: lest perhaps they also invite
13 thee again, and a recompence be made to thee. *But when thou makest a feast, call the poor, the maimed, the
14 lame, and the blind: *and thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of
15 the just. *When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God.
16 But he said to him: "A certain man made a great
17 supper, and invited many. *And he sent his servant at the hour of supper, to say to them that were invited, that they should come, for now all things are ready.
18 *And they began all at once to make excuse. The first said to him, I have bought a farm, and I must needs
19 go out and see it; I pray thee hold me excused. *And another said, I have bought five yoke of oxen, and I go
20 to try them: I pray thee, hold me excused. *And another said, I have married a wife, and therefore I
21 cannot come. *And the servant returning, told these things to his lord. Then the master of the house being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the
22 poor, and the feeble, and the blind, and the lame. *And the servant said: Lord, it is done as thou hast com-
23 manded, and yet there is room. *And the Lord said to the servant: Go out into the highways and hedges; and compel them to come in; that my house may be
24 filled. *But I say unto you, that none of those men that were invited shall taste of my supper."
25 And there went great multitudes with him; and
26 turning, he said to them: *"If any man come to me,

=℣ 16. Apocalypse xix. 9.—Matt. xxii. 2.

℣ 16—24. II Sunday after Pent. =℣ 26. Matthew x. 37.

and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also; he cannot be my disciple. *And whosoever doth 27
not carry his cross, and come after me, cannot be my disciple. * For, which of you having a mind to build a 28
tower, doth not first sit down and reckon the charges that are necessary, whether he have wherewithal to finish *it*: * Lest, after he hath laid the foundation, and is 29
not *able* to finish it, all that see it begin to mock him, * saying, this man began to build, and was not able to 30
finish? * Or what king, about to go to make war against 31
another king, doth not first sit down and think whether he be able with ten thousand, to meet him that with twenty thousand cometh against him. * Or else, whilst 32
the other is yet afar off, sending an embassy, he desireth conditions of peace. * So, likewise, every one of 33
you that doth not renounce all that he possesseth, cannot be my disciple."

Salt is good. But if the salt shall lose its savour, 34
wherewith shall it be seasoned? * It is neither profit- 35
able for the land, nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear.

CHAP. XV.

The parables of the lost sheep; and of the prodigal son.

" NOW the publicans and sinners drew near unto 1
him to hear him. *And the Pharisees and the Scribes 2
murmured, saying: This man receiveth sinners, and eateth with them. *And he spoke to them this parable, 3
saying: * What man of you that hath a hundred sheep: 4
and if he shall lose one of them, doth he not leave the

℣ 26—33. Of a bishop and martyr.
= ℣ 27. Matthew x. 38.—xvi. 24.—Mark viii. 34.
= ℣ 34. Matthew v. 13.—Mark ix. 49.
℣ 1—10. III Sunday after Pent.
= ℣ 4. Matthew xviii. 12.

ninety-nine in the desert, and go after that which was
5 lost until he find it? *And when he hath found it, lay
6 it upon his shoulders rejoicing: * and coming home,
call together his friends and neighbours, saying to them:
Rejoice with me, because I have found my sheep that
7 was lost? * I say to you, that even so there shall be joy
in heaven upon one sinner that doth penance, more
than upon ninety-nine just who need not penance.
8 * Or, what woman having ten groats: if she lose one
groat, doth not light a candle, and sweep the house,
9 and seek diligently until she find it? *And when she
hath found it, call together her friends and neighbours,
saying: Rejoice with me, because I have found the
10 groat which I had lost? * So I say to you, there shall
be joy before the angels of God upon one sinner doing
penance."

11 And he said: "A certain man had two sons; *and
12 the younger of them said to his father: Father, give
me the portion of substance that falleth to me. And
13 he divided unto them his substance. *And not many
days after, the younger son gathering all together, went
abroad into a far country: and there wasted his sub-
14 stance, living riotously. *And after he had spent all,
there came a mighty famine in that country, and he
15 began to be in want. *And he went, and cleaved to
one of the citizens of that country. And he sent him
16 into his farm to feed swine. *And he would fain have
filled his belly with the husks the swine did eat; and
17 no man gave unto him. * And returning to himself,
he said: How many hired servants in my father's house
abound with bread, and I here perish with hunger?
18 * I will arise, and will go to my father, and say to him:

℣ 10. *Before the angels.* By this it is plain, that the spirits in heaven have a concern for us below, and a joy at our repentance, and consequently a knowledge of it.

℣ 11—32. III Saturday in Lent.

Father, I have sinned against heaven and before thee:
*I am not now worthy to be called thy son: make 19
me as one of thy hired servants. *And rising up, he 20
came to his father. And when he was yet a great way
off, his father saw him, and was moved with compas-
sion, and running to him, fell upon his neck and kissed
him. *And the son said to him: Father, I have sinned 21
against heaven and before thee, I am not now worthy
to be called thy son. *And the father said to his ser- 22
vants: Bring forth quickly the first robe, and put it
on him, and put a ring on his hand, and shoes on his
feet: *and bring hither the fatted calf, and kill it, 23
and let us eat, and make merry; *because this my 24
son was dead, and is come to life again: was lost, and
is found. And they began to be merry. *Now his elder 25
son was in the field, and when he came and drew nigh
to the house, he heard music and dancing: *and he 26
called one of the servants, and asked what these things
meant. *And he said to him: Thy brother is come, 27
and thy father hath killed the fatted calf, because he
hath received him safe. *And he was angry and would 28
not go in. His father therefore coming out, began to
entreat him. *And he answering, said to his father: 29
Behold, for so many years do I serve thee, and I have
never transgressed thy commandment, and yet thou
hast never given me a kid to make merry with my
friends: *but as soon as this thy son is come, who 30
hath devoured his substance with harlots, thou hast
killed for him the fatted calf. *But he said to him: 31
Son, thou art always with me, and all I have is thine.
*But it was fit that we should make merry and be glad, 32
for this thy brother was dead, and is come to life again;
he was lost, and is found."

CHAP. XVI.

The parable of the unjust steward: of Dives and Lazarus.

1 AND he said also to his disciples: "There was a
certain rich man who had a steward; and the same was
2 accused unto him, that he had wasted his goods. *And
he called him, and said to him: How is it that I hear this
of thee? give an account of thy stewardship, for now thou
3 canst be steward no longer. *And the steward said
within himself: What shall I do, because my Lord
taketh away from me the stewardship? To dig I am
4 not able; to beg I am ashamed. *I know what I will
do, that when I shall be removed from the stewardship,
5 they may receive me into their houses. *Therefore,
calling together every one of his lord's debtors, he said
6 to the first: How much dost thou owe my lord? *But
he said: A hundred barrels of oil. And he said to
him: Take thy bill and sit down quickly, and write fifty.
7 *Then he said to another: And how much dost thou
owe? who said: A hundred quarters of wheat. He
8 said to him: Take thy bill, and write eighty. *And the
lord commended the unjust steward, forasmuch as
he had done wisely; for the children of this world are
9 wiser in their generation than the children of light. *And
I say to you: Make unto you friends of the mammon
of iniquity, that when you shall fail, they may receive
10 you into everlasting dwellings." *He that is faithful
in that which is least, is faithful also in that which is
greater; and he that is unjust in that which is little, is
11 unjust also in that which is greater. *If then you have
not been faithful in the unjust mammon, who will trust

℣ 1—9. VIII Sunday after Pentecost.

℣ 9. *Mammon of iniquity.* Mammon signifies riches: they are here called the mammon of iniquity, because oftentimes ill-gotten, ill-bestowed, or an occasion of evil; and at the best are but worldly and false, and not the true riches of a Christian.

you with that which is the true? *And if you have not 12
been faithful in that which is another's, who will give
you that which is your own? * No servant can serve two 13
masters, for either he will hate the one, and love the
other: or he will hold to the one and despise the other.
You cannot serve God and mammon.

Now the Pharisees who were covetous, heard all these 14
things, and they derided him. *And he said to them: 15
You are they who justify yourselves before men, but
God knoweth your hearts, for that which is high to
men, is an abomination before God. *The law and the 16
prophets *were* until John; from that time the kingdom
of God is preached, and every one useth violence to-
wards it. *And it is easier for heaven and earth to pass, 17
than one tittle of the law to fall. * Every one that put- 18
teth away his wife, and marrieth another, committeth
adultery: and he that marrieth her that is put away
from her husband, committeth adultery.

" There was a certain rich man, who was clothed in 19
purple and fine linen: and feasted sumptuously every
day. *And there was a certain beggar named Lazarus, 20
who lay at his gate full of sores, * desiring to be filled 21
with the crums that fell from the rich man's table;
and no one did give him: moreover the dogs came and
licked his sores. *And it came to pass that the beggar 22
died, and was carried by the angels into Abraham's
bosom. And the rich man also died: and he was
buried in hell. *And lifting up his eyes, when he was in 23
torments, he saw Abraham afar off, and Lazarus in his
bosom: *And he cried and said: Father Abraham, have 24
mercy on me, and send Lazarus, that he may dip the

= ℣ 13. Matthew vi. 24.
= ℣ 16. Matthew xi. 12.
= ℣ 17. Matthew v. 18.
= ℣ 18. Matthew v. 32.—Mark x. 11.—1st Cor. vii. 10, 11.

✠ ℣ 19—31. III Thursday in Lent.
℣ 22. *Abraham's bosom.* The place of rest, where the souls of the saints resided, till Christ had opened heaven by his death.

tip of his finger in water, to cool my tongue, for I am
25 tormented in this flame. *And Abraham said to him:
Son, remember that thou didst receive good things in
thy life-time, and likewise Lazarus evil things: but now
26 he is comforted, and thou art tormented. *And besides
all this, between us and you there is fixed a great chaos:
so that they who would pass from hence to you, can-
27 not, nor from thence come hither. *And he said:
Then, father, I beseech thee, that thou wouldst send
him to my father's house, for I have five brethren,
28 *that he may testify unto them, lest they also come
29 into this place of torments. *And Abraham said to him:
They have Moses and the prophets: let them hear them.
30 *But he said: No, father Abraham, but if one went
31 to them from the dead, they will do penance. *And
he said to him: If they hear not Moses and the pro-
phets, neither will they believe, if one rise again from
the dead."

CHAP. XVII.

Lessons of avoiding scandal: of the efficacy of faith, &c. The ten lepers. The manner of the coming of Christ.

1 AND he said to his disciples: It is impossible that
scandals should not come: but wo to him through whom
2 they come. *It were better for him, that a mill-stone
were hanged about his neck, and he cast into the sea,
than that he should scandalize one of these little ones.
3 *Take heed to yourselves. If thy brother sin against
thee, reprove him: and if he do penance, forgive him.
4 *And if he sin against thee seven times in a day, and
seven times in a day be converted unto thee, saying,
I repent: forgive him.
5 And the apostles said to the Lord: Increase our faith.

☞ 1. Matt. xviii. 7.—Mark ix. 41. | xix. 13.—Matth. xviii. 15.
☞ 3. Lev. xix. 17.—Ecclesiasticus | ☞ 4. Matthew xviii. 21.

*And the Lord said: If you had faith like to a grain 6
of mustard-seed, you might say to this mulberry-tree,
be thou rooted up, and be thou transplanted into the
sea: and it would obey you. *But which of you, having 7
a servant ploughing or feeding cattle, will say to him
when he is come from the field: Immediately go and
sit down to meat: * and will not *rather* say to him: 8
Make ready my supper, and gird thyself, and serve me
whilst I eat and drink, and afterwards thou shalt eat
and drink? *Doth he thank that servant, for doing 9
the things which he commanded him? *I think not. 10
So you also, when you shall have done all these things
that are commanded you, say: We are unprofitable
servants; we have done that which we ought to do.

" And it came to pass, as he was going to Jerusa- 11
lem, he passed through the midst of Samaria and Ga-
lilee. *And as he entered into a certain town, there met 12
him ten men that were lepers, who stood afar off; *and 13
lifted up their voice, saying: Jesus, master, have mercy
on us. * Whom, when he saw, he said: Go, shew your- 14
selves to the priests. And it came to pass, as they went,
they were made clean. *And one of them, when he 15
saw that he was made clean, went back with a loud
voice, glorifying God. *And he fell on his face before 16
his feet, giving thanks; and this was a Samaritan. *And 17
Jesus answering, said: Were not ten made clean? and
where are the nine? * There is no one found to return 18
and give glory to God, but this stranger. *And he said 19
to him: Arise, go thy way, for thy faith hath made thee
whole."

= ℣ 6. Matthew xvii. 19.

℣ 10. *Unprofitable servants.* Because our service is of no profit to our master; and he justly claims it as our bounden duty: but though we are unprofitable to him, our serving him is not unprofitable to us: for he is pleased to give by his grace a value to our good works, which, in consequence of his promise, entitles them to an eternal reward.

✠ ℣ 11—19. XIII Sund. after Pent.

= ℣ 13. Leviticus xiv. 2.

20 And being asked by the Pharisees, when the kingdom of God should come? he answered them, and said: The kingdom of God cometh not with observa-
21 tion: * neither shall they say: Behold here or behold there. For lo the kingdom of God is within you.
22 And he said to his disciples: The days will come when you shall desire to see one day of the Son of
23 man; and you shall not see it. *And they will say to you: See here and see there. Go ye not after, nor
24 follow them. * For as the lightning that lightneth from under heaven, shineth unto the parts that are under
25 heaven: so shall the Son of man be in his day. * But first he must suffer many things and be rejected by this
26 generation. *And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man.
27 * They did eat and drink, they married wives and were given in marriage, until the day that Noe entered into the ark; and the flood came and destroyed them all.
28 * Likewise, as it came to pass in the days of Lot: they did eat and drink, they bought and sold, they planted
29 and built: * and in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and
30 destroyed them all: * even thus shall it be in the day
31 when the Son of man shall be revealed. * In that hour, he that shall be on the house-top, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner, let him
32 not return back. * Remember Lot's wife. * Whosoever
33 shall seek to save his life, shall lose it: and whosoever
34 shall lose it, shall preserve it. * I say to you: in that night there shall be two men in one bed; the one shall

= ℣ 23. Matthew xxiv. 23.—Mark xiii. 21.
= ℣ 26. Genesis vii. 7.—Matthew xxiv. 37.
= ℣ 29. Genesis xix. 24.
= ℣ 31. Matthew xxiv. 17.
= ℣ 33. Matt. x. 39.—Mark viii. 35.—Luke ix. 24.—John xii. 25.
= ℣ 34. Matthew xxiv. 40.

be taken and the other shall be left: *two women shall 35
be grinding together; the one shall be taken, and the
other shall be left: two men shall be in the field; the
one shall be taken, and the other shall be left. *They 36
answering, say to him: Where, Lord? * Who said to 37
them: Wheresoever the body shall be, thither will the
eagles also be gathered together.

CHAP. XVIII.

We must pray always. The Pharisee and the publican. The danger of riches. The blind man is restored to sight.

AND he spoke also a parable to them, that we ought 1
always to pray, and not to faint, *saying: There was 2
a judge in a certain city, who feared not God, nor re-
garded man. *And there was a certain widow in that 3
city, and she came to him, saying: Avenge me of my
adversary. *And he would not for a long time. But 4
afterwards he said within himself: Although I fear not
God nor regard man, * yet because this widow is trou- 5
blesome to me, I will avenge her, lest continually com-
ing she weary me. *And the Lord said: Hear what 6
the unjust judge saith: *And will not God revenge his 7
elect, who cry to him day and night; and will he have
patience in their regard? *I say to you, that he will 8
quickly revenge them. But yet the Son of man when
he cometh, shall he find, think you, faith on the earth?

" And to some who trusted in themselves as just, 9
and despised others, he spoke also this parable: *Two 10
men went up into the temple to pray: the one a Pha-
risee, and the other a publican. *The Pharisee stand- 11
ing, prayed thus with himself: O God, I give thee
thanks that I am not as the rest of men, extortioners,

☩ ℣ 37. Matthew xxiv. 28.
☩ ℣ 1. Ecclesiasticus xviii. 22.—1st Thes. v. 17.
✠ ℣ 9—14. X Sunday after Pentecost.

12 unjust, adulterers; as also *is* this publican. * I fast
twice in a week: I give tithes of all that I possess.
13 *And the publican standing afar off, would not so much
as lift up his eyes towards heaven; but struck his breast,
14 saying: O God be merciful to me a sinner. * I say to
you, this man went down into his house justified rather
than the other: because every one that exalteth him-
self, shall be humbled; and he that humbleth himself,
shall be exalted."
15 And they brought unto him also infants, that he might
touch them. Which, when the disciples saw, they re-
16 buked them. *But Jesus calling them together, said:
Suffer children to come to me, and forbid them not,
17 for of such is the kingdom of God. *Amen, I say to
you: Whosoever shall not receive the kingdom of God
as a child, shall not enter into it.
18 And a certain ruler asked him, saying: Good mas-
19 ter, what shall I do to possess everlasting life? *And
Jesus said to him: Why dost thou call me good?
20 None is good but God alone. *Thou knowest the
commandments: Thou shalt not kill: Thou shalt not
commit adultery: Thou shalt not steal: Thou shalt not
bear false witness: Honour thy father and mother.
21 *Who said: All these things have I kept from my
22 youth. *Which when Jesus had heard, he said to him:
Yet one thing is wanting to thee: Sell all whatever
thou hast, and give to the poor, and thou shalt have
23 treasure in heaven: and come, follow me. *He having
heard these things, became sorrowful: for he was very
24 rich. *And Jesus seeing him become sorrowful, said:
How hardly shall they that have riches enter into the
25 kingdom of God? * For it is easier for a camel to pass

=℣ 14. Matthew xxiii. 12.—Luke xiv. 11.
=℣ 15. Matt. xix. 13.—Mark x. 13.
=℣ 18. Matthew xix. 16.
=℣ 20. Exodus xx. 13.

through the eye of a needle, than for a rich man to enter into the kingdom of God. *And they that heard 26
it said: Who then can be saved? * He said to them: 27
The things that are impossible with men, are possible with God. * Then Peter said: Behold we have left all 28
things, and have followed thee. * Who said to them: 29
Amen I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, * who shall not receive much 30
more in this present time, and, in the world to come, life everlasting.

" Then Jesus took unto him the twelve, and said to 31
them: Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man; * for he shall be 32
delivered to the Gentiles, and shall be mocked, and scourged, and spit upon; *and after they have scourged 33
him, they will put him to death, and the third day he shall rise again. *And they understood none of these 34
things, and this word was hid from them, and they understood not the things that were said.

Now it came to pass, when he drew nigh to Jericho, 35
that a certain blind man sat by the way-side begging. *And when he heard the multitude passing by, he asked 36
what this meant. *And they told him that Jesus of 37
Nazareth was passing by. *And he cried out, saying: 38
Jesus, Son of David, have mercy on me. *And they 39
that went before rebuked him, that he should hold his peace; but he cried out much more: Son of David have mercy on me. *And Jesus standing, commanded 40
him to be brought unto him. And when he was come near, he asked him, * saying: What wilt thou that I 41
do to thee? but he said: Lord, that I may see. *And 42

= ℣ 31. Matthew xx. 17.—Mark x. 32.

⊠ ℣ 31—43. Quinquages. Sunday.
= ℣ 35. Matt. xx. 29.—Mark x. 46.

Jesus said to him: Receive thy sight, thy faith hath
43 made thee whole. *And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God."

CHAP. XIX.

Zacheus entertains Christ. The parable of the pounds. Christ rides upon an ass, and weeps over Jerusalem.

1 "AND entering, he walked through Jericho. *And
2 behold there was a man named Zacheus, who was the
3 chief of the publicans, and he was rich. *And he sought to see Jesus who he was, and he could not for
4 the crowd, because he was low of stature. *And running before, he climbed up into a sycamore-tree that
5 he might see him: for he was to pass that way. *And when Jesus was come to the place, looking up, he saw him, and said to him: Zacheus, make haste and come
6 down; for this day I must abide in thy house. *And he made haste and came down, and received him with
7 joy. *And when all saw it, they murmured, saying: that he was gone to be a guest with a man that was a
8 sinner. * But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of any thing, I restore
9 him four-fold. * Jesus said to him: This day is salvation come to this house, because he also is a son of
10 Abraham. * For the Son of man is come to seek and to save that which was lost."
11 As they were hearing these things, he added, and spoke a parable because he was nigh to Jerusalem, and because they thought that the kingdom of God should
12 immediately be manifested. * "He said, therefore: A

℟ ℣ 1—10. On Dedications.
= ℣ 10. Matthew xviii. 11.
= ℣ 12. Matthew xxv. 14.

℟ ℣ 12—26. Of a Confessor not Bishop.

certain nobleman went into a far country to receive for himself a kingdom, and to return. *And calling 13
his ten servants, he gave them ten pounds, and said to them: Trade till I come. *But his citizens hated him; 14
and they sent an embassage after him, saying: We will not have this man to reign over us. *And it came 15
to pass, that he returned, having received the kingdom; and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. *And the first 16
came, saying: Lord, thy pound hath gained ten pounds. *And he said to him: Well done, thou good servant, 17
because thou hast been faithful in a little, thou shalt have power over ten cities. *And the second came, 18
saying: Lord, thy pound hath gained five pounds. *And 19
he said to him: Be thou also over five cities. *And 20
another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin; * for I feared 21
thee, because thou art an austere man: thou takest up what thou didst not lay down, and thou reapest that which thou didst not sow. * He saith to him: Out 22
of thy own mouth I judge thee, thou wicked servant; Thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow; * and why then didst thou not give my money 23
into the bank, that at my coming I might have exacted it with usury? *And he said to them that stood by: 24
Take the pound away from him, and give it to him that hath the ten pounds. *And they said to him: Lord, he 25
hath ten pounds. *But I say to you, that to every one 26
that hath shall be given, and he shall abound; and from him that hath not, even that which he hath shall be taken from him."

= ℣ 26. Matth. xiii. 12.—xxv. 29.—Mark iv. 25.—Luke viii. 18.

27 But as for those my enemies who would not have me reign over them, bring them hither; and kill them before me.

28 And having said these things, he went before, going
29 up to Jerusalem. *And it came to pass, when he was come nigh to Bethphage and Bethania, unto the mount
30 called Olivet, he sent two of his disciples, * saying: Go into the town which is over-against you: at your entering into which, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him and
31 bring him hither. *And if any man shall ask you: Why do you loose him? You shall say thus unto him:
32 Because the Lord hath need of his service. *And they that were sent went their way; and found the colt standing,
33 as he had said unto them. *And as they were loosening the colt, the owners thereof said to them: Why
34 loose you the colt? * But they said: Because the Lord
35 hath need of him. *And they brought him to Jesus. And casting their garments on the colt, they set Jesus
36 thereon. *And as he went, they spread their clothes
37 underneath in the way. *And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice for all the mighty works they had
38 seen, * saying: Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high.
39 *And some of the Pharisees from amongst the multi-
40 tude said to him: Master, rebuke thy disciples. * To whom he said: I say to you, that if these shall hold
41 their peace, the stones will cry out. * "And when he drew near, seeing the city, he wept over it, saying:
42 * If thou also hadst known, and that in this thy day, the things that are to thy peace! but now they are hidden

=℣ 29. Matt. xxi. 1.—Mark xi. 1.
=℣ 35. John xii. 14.
✠℣ 41—47. IX. Sunday after Pentecost.

from thy eyes. * For the days shall come upon thee : 43
and thy enemies shall cast a trench about thee, and compass thee round ; and straiten thee on every side ; *and beat thee flat to the ground; and thy children who 44
are in thee, and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation.

And entering into the temple, he began to cast out 45
them that sold therein, and them that bought. * Say- 46
ing to them: It is written, That my house is the house of prayer; but you have made it a den of thieves. *And 47
he was teaching daily in the temple." And the chief-priests, and the Scribes, and the rulers of the people sought to destroy him: *and they found not what to 48
do to him: for all the people was very attentive to hear him.

CHAP. XX.

The parable of the husbandmen. Of paying tribute to Cæsar ; and of the resurrection of the dead.

AND it came to pass that on one of the days, as he 1
was teaching the people in the temple, and preaching the gospel, the chief-priests and the Scribes, with the ancients, met together, * and spoke to him, saying : 2
Tell us by what authority dost thou these things ? or, who is he that hath given thee this authority ? *And 3
Jesus answering, said to them: I will also ask you one thing ; answer me: *The baptism of John, was it from 4
heaven, or of men ? * But they thought within them- 5
selves, saying : If we shall say from heaven, he will say : Why then did you not believe him ? *But if we say, 6
Of men, the whole people will stone us : for they are persuaded that John was a prophet. *And they an- 7

= ℣ 44. Matt. xxiv. 2—Mark xiii. 2.—Luke xxi. 6.
= ℣ 45. Matthew xxi. 12.—Mark xi. 15.
= ℣ 46. Isaias lvi. 7.—Jeremiah vii. 11.
= ℣ 1. Matt. xxi. 23.—Mark xi. 27.

8 swered, that they knew not whence it was: *And Jesus said to them: Neither do I tell you by what authority I do these things.

9 And he began to speak to the people this parable: A certain man planted a vineyard, and let it out to
10 husbandmen; and he was abroad for a long time. *And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: who
11 beating him, sent him away empty. *And again he sent another servant; but they beat him also, and treating
12 him reproachfully, sent him away empty. *And again he sent the third; and they wounded him also, and
13 cast him out. *Then the Lord of the vineyard said: What shall I do? I will send my beloved son; it may
14 be, when they see him, they will reverence him. *Whom when the husbandmen saw, they thought within themselves, saying: This is the heir, let us kill him, that
15 the inheritance may be ours. *So casting him out of the vineyard, they killed him. What therefore will the
16 Lord of the vineyard do to them? *He will come, and will destroy these husbandmen, and will give the vineyard to others. Which they hearing, said to him: God forbid.
17 *But he looking on them, said: What is this then that is written: The stone which the builders rejected, the
18 same is become the head of the corner? *Whosoever shall fall upon that stone, shall be bruised; and upon whomsoever it shall fall, it will grind him to powder.
19 *And the chief-priests, and the Scribes, sought to lay hands on him the same hour; but they feared the people: for they knew that he spoke this parable to them.

20 And being upon the watch, they sent spies, who

=℣ 9. Isaias v. 1.—Jerem. ii. 21.—Matt. xxi. 33.—Mark xii. 1.
=℣ 17. Psalm cxvii. 22.—Isaias xxviii. 16.—Matt. xxi. 42.—Acts iv. 11.—Romans ix. 33.—1st Peter ii. 7.
=℣ 20. Matthew xxii. 15.—Mark xii. 13.

should feign themselves just, that they might take hold of him in his words, that they might deliver him up to the authority and power of the governor. *And they 21
asked him, saying: Master, we know that thou speakest and teachest rightly; and thou dost not respect any person, but teachest the way of God in truth. * Is it lawful 22
for us to give tribute to Cæsar, or no? *But he con- 23
sidering their guile, said to them: Why tempt you me? *Shew me a penny. Whose image and inscription hath 24
it? They answering, said to him, Cæsar's. *And he 25
said to them: Render therefore to Cæsar the things that are Cæsar's: and to God the things that are God's. *And they could not reprehend his word before the 26
people: and wondering at his answer, they held their peace. *And there came to him some of the Sadducees, 27
who deny that there is any resurrection, and they asked him, * saying: Master, Moses wrote unto us: If any 28
man's brother die having a wife, and he leave no children, that his brother should take her to wife, and raise up seed unto his brother. * There were therefore 29
seven brethren: and the first took a wife, and died without children. *And the next took her to wife, and 30
he also died childless. *And the third took her. And 31
in like manner all the seven, and they left no children and died. * Last of all the woman died also. * In the 32
resurrection, therefore, whose wife of them shall she 33
be? For *all* the seven had her to wife. *And Jesus 34
said to them: The children of this world marry, and are given in marriage: * but they that shall be ac- 35
counted worthy of that world, and of the resurrection from the dead, shall neither be married, nor take wives: * neither can they die any more; for they are equal to 36
the angels, and are the children of God, being the

= ℣ 25. Romans xiii. 7.
= ℣ 27. Matthew xxii. 23.—Mark xii. 18.
= ℣ 28. Deuteronomy xxv. 5.

37 children of the resurrection. * Now that the dead rise
again, Moses also shewed, at the bush, when he calleth
the Lord: The God of Abraham, and the God of Isaac,
38 and the God of Jacob. * For he is not the God of the
39 dead, but of the living: for all live to him. *And some
of the Scribes answering, said to him: Master, thou
40 hast said well. *And after that they durst not ask him
any more questions.
41 But he said to them: How say they that Christ is
42 the son of David. *And David himself saith in the book
of Psalms: The Lord said to my Lord, sit thou on my
43 right hand, * till I make thy enemies thy foot-stool.
44 * David then calleth him Lord: and how is he his son?
45 And in the hearing of all the people, he said to his
46 disciples: * Beware of the Scribes, who desire to walk
in long robes, and love salutations in the market-place,
and the first chairs in the synagogues, and the chief
47 rooms at feasts. * Who devour the houses of widows;
feigning long prayer. These shall receive greater damnation.

CHAP. XXI.

The widow's mite. The signs that should forerun the destruction of Jerusalem, and the end of the world.

1 AND looking on, he saw the rich men cast their gifts
2 into the treasury. * And he saw also a certain poor
3 widow casting in two brass mites. *And he said: Verily I say to you, that this poor widow hath cast in more
4 than they all: * for all these have of their abundance
cast into the offerings of God: but she of her want,
hath cast in all the living that she had.
5 And some saying of the temple, that it was adorned

= ℣ 37. Exodus iii. 6.
= ℣ 42. Psalm cix. 1.—Matt. xxii. 44.—Mark xii. 36.
= ℣ 46. Matt. xxiii. 6.—Mark xii. 38.—Luke xi. 43.
— ℣ 1. Mark xii. 41.

with goodly stones and gifts, he said: * These things 6
which you see, the days will come in which there shall
not be left a stone upon a stone that shall not be thrown
down. *And they asked him, saying: Master, when 7
shall these things be, and what shall be the sign when
they shall begin to come to pass? * Who said: Take 8
heed you be not seduced; for many will come in my
name, saying, I am he; and the time is at hand: go
ye not therefore after them. * "And when you shall 9
hear of wars and seditions, be not terrified: these
things must first come to pass, but the end is not yet
presently. * Then he said to them: Nation shall rise 10
against nation, and kingdom against kingdom. *And 11
there shall be great earthquakes in divers places, and
pestilences, and famines, and terrors from heaven, and
there shall be great signs. *But before all these things 12
they will lay their hands on you, and persecute you;
delivering you up to the synagogues and into prisons,
dragging you before kings and governors for my name's
sake: * and it shall happen unto you for a testimony. 13
* Lay it up therefore in your hearts, not to meditate 14
before how you shall answer: * for I will give you a 15
mouth and wisdom, which all your adversaries shall not
be able to resist and gainsay. *And you shall be be- 16
trayed by your parents and brethren, and kinsmen and
friends; and some of you they will put to death; *and 17
you shall be hated by all men for my name's sake: *but 18
a hair of your head shall not perish. *In your patience 19
you shall possess your souls."

And when you shall see Jerusalem compassed about 20
with an army, then know that the desolation thereof is
at hand. * Then let those who are in Judea flee to 21
the mountains; and those who are in the midst thereof,

= ℣ 6. Matt. xxiv. 2.—Mark xiii. 2.—Luke xix. 44.
✠ ℣ 9—19. Of many Martyrs.
= ℣ 20. Daniel ix. 27.—Matt. xxiv. 15.—Mark xiii. 14.

depart out; and those who are in the countries, not
22 enter into it: * for these are the days of vengeance,
23 that all things may be fulfilled that are written. * But
wo to them that are with child and give suck in those
days; for there shall be great distress in the land, and
24 wrath upon this people: * and they shall fall by the edge
of the sword; and shall be led away captives into all
nations: and Jerusalem shall be trodden down by the
Gentiles till the times of the nations be fulfilled.
25 "And there shall be signs in the sun, and in the moon,
and in the stars; and upon the earth distress of nations,
by reason of the confusion of the roaring of the sea and
26 of the waves: * men withering away for fear, and expec-
tation of what shall come upon the whole world; for
27 the powers of heaven shall be moved: * and then they
shall see the Son of man coming in a cloud, with great
28 power and majesty. * But when these things begin to
come to pass, look up and lift up your heads: because
29 your redemption is at hand. *And he spoke to them a
30 similitude. See the fig-tree and all the trees: * When
they now shoot forth their fruit, you know that summer
31 is nigh. * So you also, when you shall see these things
come to pass, know that the kingdom of God is at
32 hand. *Amen I say to you, this generation shall not
33 pass away till all things be fulfilled. * Heaven and earth
shall pass away, but my words shall not pass away."
34 "And take heed to yourselves, lest perhaps your hearts
be overcharged with surfeiting and drunkenness, and
the cares of this life; and that day come upon you
35 suddenly: * for as a snare shall it come upon all that
36 sit upon the face of the whole earth. * Watch ye,

♎ ♆ 25. Isaias. xiii. 10.—Ezekiel xxxii. 7.—Joel ii. 10.—iii. 15.—Matthew xxiv. 29.—Mark xiii. 24.

♓ ♆ 25—33. I Sunday in Advent.
♎ ♆ 28. Romans viii. 23.
♓ ♆ 34—36. To obtain a happy death.

therefore, praying at all times, that you may be accounted worthy to escape all these things that are to come, and to stand before the Son of man."

And in the day time he was teaching in the temple: 37
but at night going out, he abode in the mount that is called Olivet. *And all the people came early in the 38
morning to him in the temple to hear him.

CHAP. XXII.

The treason of Judas. The last supper. The first part of the history of the passion.

" NOW the feast of unleavened bread, which is 1
called the Pasch, was at hand. *And the chief-priests 2
and the Scribes, sought how they might put Jesus to death; but they feared the people. *And Satan en- 3
tered into Judas, who was surnamed Iscariot, one of the twelve. *And he went and discoursed with the 4
chief-priests, and the magistrates, how he might betray him to them. *And they were glad, and covenanted 5
to give him money. *And he promised. And he sought 6
opportunity to betray him in the absence of the multitude.

And the day of the unleavened bread came, on which 7
it was necessary that the Pasch should be killed. *And 8
he sent Peter and John, saying: Go and prepare for us the Pasch, that we may eat. * But they said: Where 9
wilt thou that we prepare? *And he said to them: 10
Behold, as you go into the city, there shall meet you a man carrying a pitcher of water: follow him into the house where he entereth in, * and you shall say to the 11
good man of the house: The master saith to thee. Where is the guest-chamber, where I may eat the Pasch

=℣ 1. Matt. xxvi. 2.—Mark xiv. 1. ✠ ℣ 1—xxiii. ℣ 49. Wednesday in holy week. =℣ 3. Matthew xxvi. 14.—Mark xiv. 10.

12 with my disciples? *And he will shew you a large
13 dining-room furnished: and there prepare. *And they going, found as he had said to them, and made ready the Pasch.

14 And when the hour was come, he sat down, and the
15 twelve apostles with him. *And he said to them: With desire I have desired to eat this Pasch with you before
16 I suffer. * For I say to you, that from this time I will not eat it, till it be fulfilled in the kingdom of God.
17 *And having taken the chalice, he gave thanks, and
18 said: Take and divide *it* among you. * For I say to you, that I will not drink of the fruit of the vine, till the kingdom of God come.

19 And taking bread, he gave thanks, and brake, and gave to them, saying: This is my body, which is given
20 for you: do this for a commemoration of me. * In like manner the chalice also, after he had supped, saying: This is the chalice, the new testament in my blood, which shall be shed for you.

21 But yet behold, the hand of him that betrayeth me
22 is with me on the table. *And the Son of man indeed goeth according to that which is determined: but yet
23 wo to that man by whom he shall be betrayed. *And they began to enquire among themselves, which of them it was that should do this thing.

24 " And there was also a strife amongst them, which of

℣ 14. Matthew xxvi. 20.—Mark xiv. 17.

℣ 19. *Do this for a commemoration of me.* This sacrifice and sacrament is to be continued in the church, to the end of the world, to shew forth the death of Christ, until he cometh. But this commemoration or remembrance is by no means inconsistent with the real presence of his body and blood, under these sacramental vails, which represent his death: On the contrary, the best way we can have of commemorating and celebrating his death, is by offering in sacrifice, and receiving in sacrament that body and blood by which we were redeemed.

℣ 19. 1st Corinthians xi. 24.

℣ 21. Psalm xl. 10.—Matt. xxvi. 23.—Mark xiv. 20.—John xiii. 18.

℣ 24. Mark ix. 33.

℣ 24—30. S. Apollinaris 23 July.

them should seem to be greater. *And he said to them : 25
The kings of the Gentiles lord it over them ; and they
that have power over them, are called beneficent. * But 26
you not so : but he that is the greater among you, let
him become as the younger ; and he that is the leader
as he that serveth. * For which is greater, he that sitteth 27
at table, or he that serveth ? Is not he that sitteth at
table? but I am in the midst of you, as he that serveth.
*And you are they who have continued with me in my 28
temptations. *And I dispose to you, as my Father hath 29
disposed to me, a kingdom ; * that you may eat and 30
drink at my table in my kingdom, and may sit upon
thrones, judging the twelve tribes of Israel."

And the Lord said : Simon, Simon, behold Satan hath 31
desired to have you, that he may sift you as wheat : * but 32
I have prayed for thee that thy faith fail not ; and thou
being once converted, confirm thy brethren. * Who 33
said to him : Lord, I am ready to go with thee, both
into prison and to death. *And he said : I say to thee, 34
Peter, the cock shall not crow this day, till thou thrice
deniest that thou knowest me. And he said to them :
* When I sent you without purse, and skrip, and shoes, 35
did you want any thing ? * But they said : Nothing. 36
Then said he unto them : But now he that hath a purse
let him take it, and likewise a skrip ; and he that hath
not, let him sell his coat, and buy a sword. * For I say 37
to you, that this that is written, must yet be fulfilled
in me : And with the wicked was he reckoned. For the
things concerning me have an end. * But they said : 38
Lord, behold here *are* two swords. And he said to
them : It is enough. *And going out, he went accord- 39
ing to his custom, to the mount of Olives. And his

= ℣ 25. Matt. xx. 25.—Mark x. 42.
= ℣ 34. Matthew xxvi. 34.—Mark xiv. 30.
= ℣ 35. Matthew x. 9.
= ℣ 37. Isaias liii. 12.
= ℣ 39. Matthew xxvi. 36.—Mark xiv. 32.—John xviii. 1.

40 disciples also followed him *And when he was come
to the place, he said to them: Pray, lest ye enter into
41 temptation. *And he was withdrawn away from them
42 a stones cast; and kneeling down, he prayed, *saying:
Father, if thou wilt, remove this chalice from me: but
43 yet not my will, but thine be done. *And there appeared
to him an angel from heaven, strengthening him.
44 And being in an agony, he prayed the longer. *And his
sweat became as drops of blood trickling down upon the
45 ground. *And when he rose up from prayer, and was
come to his disciples, he found them sleeping for sor-
46 row. *And he said to them: Why sleep you? arise,
pray lest you enter into temptation.

47 As he was yet speaking, behold a multitude; and
he that was called Judas, one of the twelve, went be-
fore them, and drew near to Jesus, for to kiss him.
48 *And Jesus said to him: Judas, dost thou betray the
49 Son of man with a kiss! *And they that were about
him, seeing what would follow, said to him: Lord,
50 shall we strike with the sword? *And one of them
struck the servant of the high-priest, and cut off
51 his right ear. *But Jesus answering, said: Suffer ye
thus far. And when he had touched his ear, he healed
52 him. *And Jesus said to the chief-priests, and magis-
trates of the temple, and the ancients that were come
unto him: Are you come out, as it were against a thief,
53 with swords and clubs? *When I was daily with you in
the temple, you did not stretch forth your hands against
me; but this is your hour and the power of darkness.

54 And apprehending him, they led him to the high-
55 priest's house: but Peter followed afar off. *And when
they had kindled a fire in the midst of the hall, and

=℣ 41. Matthew xxvi. 39.—Mark xiv. 35.
=℣ 47. Matthew xxvi. 47.—Mark xiv. 43.—John xviii. 3.
=℣ 54. Matthew xxvi. 57.—Mark xiv. 53.—John xviii. 24.
=℣ 55. Matthew xxvi. 69.—Mark xiv. 66.—John xviii. 25.

were sitting about it, Peter was in the midst of them.
*Whom, when a certain servant maid had seen sitting 56
at the light, and had earnestly beheld him, she said:
This man also was with him. *But he denied him, 57
saying: Woman, I know him not. *And after a little 58
while, another seeing him, said: Thou also art one of
them. But Peter said: O man, I am not. *And after 59
the space, as it were of one hour, another certain man
affirmed, saying: Of a truth this man was also with
him: for he is also a Galilean. *And Peter said: Man, 60
I know not what thou sayest. And immediately as he
was yet speaking, the cock crew. *And the Lord turn- 61
ing, looked on Peter. And Peter remembered the word
of the Lord, as he had said: That before the cock crow
thou shalt deny me thrice. *And Peter going out, wept 62
bitterly.

And the men that held him mocked him, and struck 63
him.* And they blind-folded him, and smote his face. 64
And they asked him, saying: Prophesy who it is that
struck thee? *And blaspheming, many other things 65
they said against him.

And as soon as it was day, the ancients of the people, 66
and the chief-priests, and the Scribes came together,
and they brought him into their council, saying: If
thou be the Christ, tell us? *And he said to them: If 67
I shall tell you, you will not believe me. *And if I 68
shall also ask you, you will not answer me, nor let me
go. *But hereafter the Son of man shall be sitting on 69
the right hand of the power of God. *Then said they 70
all: Art thou then the Son of God? Who said: You say
that I am. *And they said: What need we any farther 71
testimony? For we ourselves have heard it from his
own mouth.

= ℣ 59. John xviii. 26.
= ℣ 61. Matthew xxvi. 34.—Mark xiv. 30.—John xiii. 38.
= ℣ 66. Matthew xxvii. 1.—Mark xv. 1.—John xviii. 28.

CHAP. XXIII.

The continuation of the history of the Passion.

1 AND the whole multitude of them rising up, led
2 him to Pilate. *And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king. *And Pilate asked him,
3 saying: Art thou the king of the Jews? But he an-
4 swering, said: Thou sayest *it*. *And Pilate said to the chief-priests and to the multitudes: I find no cause in
5 this man. * But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea,
6 beginning from Galilee to this place. * But Pilate hearing Galilee, asked if the man were of Galilee.
7 *And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days.
8 And Herod seeing Jesus was very glad; for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some
9 sign wrought by him. *And he questioned him in
10 many words. But he answered him nothing. *And the chief-priests, and the Scribes, stood by earnestly
11 accusing him. *And Herod with his army, set him at naught: and mocked him, putting on him a white
12 garment, and sent him back to Pilate. *And Herod and Pilate were made friends that same day; for before they were enemies one to another.
13 And Pilate calling together the chief-priests, and
14 the magistrates, and the people, * said to them: You have presented unto me this man, as one that pervert-

=℣ 2. Matthew xxii. 21.—Mark xii. 17.

=℣ 3. Matthew xxvii. 11.—Mark xv. 2.—John xviii. 33.

=℣ 14. John xviii. 38.—xix. 4.

eth the people, and behold I having examined him before you, find no cause in this man in those things wherein you accuse him. *No, nor Herod neither; 15
for I sent you to him, and behold nothing worthy of death is done to him. *I will chastise him, therefore, 16
and release him.

Now of necessity he was to release unto them one upon 17
the feast-day. *But the whole multitude together cried 18
out, saying: Away with this man, and release unto us Barabbas, *who for a certain sedition made in the 19
city, and for a murder, was cast into prison. *And 20
Pilate again spoke to them, desiring to release Jesus. *But they cried again, saying: Crucify him, crucify 21
him. *And he said to them the third time: Why, what 22
evil hath this man done? I find no cause of death in him. I will chastise him therefore and let him go. *But they were instant with loud voices, requiring that 23
he might be crucified; and their voices prevailed. *And Pilate gave sentence that it should be as they 24
required. *And he released unto them him who for 25
murder and sedition had been cast into prison, whom they had desired: but Jesus he delivered up to their will.

And as they led him away, they laid hold of one 26
Simon of Cyrene coming from the country: and they laid the cross on him to carry after Jesus. *And there 27
followed him a great multitude of people, and of women who bewailed and lamented him. *But Jesus 28
turning to them, said: Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children. *For behold the days shall come, wherein they 29
will say: Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.

=℣ 17. Matthew xxvii. 15.—Mark xv. 6.
=℣ 22. Matthew xxvii. 23.—Mark xv. 14.
=℣ 26. Matthew xxvii. 32.—Mark xv. 21.

30 *Then shall they begin to say to the mountains, Fall
31 upon us: and to the hills, Cover us. * For if in the green wood they do these things, what shall be done in the dry?
32 And there were also two other malefactors led with
33 him, to be put to death. *And when they were come to the place which is called Calvary, they crucified him there; and the robbers, one on the right-hand, and the
34 other on the left. *And Jesus said: Father, forgive them, for they know not what they do. But they dividing his garments, cast lots.
35 And the people stood beholding, and the rulers with them derided him, saying: He saved others, let him
36 save himself, if he be Christ, the elect of God. *And the soldiers also mocked him, coming to him and of-
37 fering him vinegar, * and saying: If thou be the king
38 of the Jews, save thyself. *And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: THIS IS THE KING OF THE JEWS.
39 *And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself
40 and us. * But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art un-
41 der the same condemnation? *And we indeed justly, for we receive the due reward of our deeds: but this
42 man hath done no evil. *And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom.
43 And Jesus said to him: Amen I say to thee, this day thou shalt be with me in Paradise.

= ℣ 30. Isaias ii. 19.—Osee x. 8.—Apocalypse vi. 16.

= ℣ 33. Matthew xxvii.33.—Mark xv. 22.—John xix 17.

℣ 43. *In Paradise.* That is, in the happy state of rest, joy, and peace everlasting. Christ was pleased, by a special privilege, to reward the faith and confession of the good thief with a full discharge of all his sins, both as to the guilt and punishment; and to introduce him immediately after death into the happy society of the saints; whose Limbo was now made a Paradise by our Lord's going thither.

And it was almost the sixth hour: and there was 44
darkness over all the earth until the ninth hour. *And 45
the sun was darkened; and the veil of the temple was
rent in the midst. *And Jesus crying with a loud voice, 46
said: Father, into thy hands I commend my spirit.
And saying this, he gave up the ghost.

Now the centurion seeing what was done, glorified 47
God, saying: Indeed this was a just man. *And all 48
the multitude of them that were come together to that
sight, and saw the things that were done, returned
striking their breasts. *And all his acquaintance, and 49
the women that had followed him from Galilee, stood
afar off beholding these things.

And behold there was a man named Joseph, who 50
was a counsellor, a good and a just man, * (the same 51
had not consented to their counsel and doings) of Ari-
mathea, a city of Judea, who also himself looked for
the kingdom of God. *This man went to Pilate, and 52
begged the body of Jesus: *and taking him down, he 53
wrapped him in fine linen, and laid him in a sepulchre
that was hewed in stone, wherein never yet any man
had been laid. *And it was the day of the Parasceve, 54
and the Sabbath drew on. *And the women that were 55
come with him from Galilee, following after, saw the
sepulchre, and how his body was laid. *And returning 56
they prepared spices and ointments: and on the Sab-
bath-day they rested according to the commandment.

= ℣ 44. Matthew xxvii. 45.—Mark xv. 33.
= ℣ 45. Matthew xxvii. 51.
= ℣ 46. Psalm xxx. 6
= ℣ 50. Matthew xxvii. 57.—Mark xv. 43.—John xix. 38.
℣ 54. *Paraseeve.* That is, the eve, or day of preparation for the Sabbath.

CHAP. XXIV.

Christ's resurrection, and manifestation of himself to his disciples.

1 AND on the first *day* of the week, very early in the
morning, they came to the sepulchre, bringing the
2 spices which they had prepared. *And they found the
3 stone rolled back from the sepulchre. *And going in,
4 they found not the body of the Lord Jesus. *And it
came to pass, as they were astonished in their mind at
this, behold two men stood by them in shining apparel.
5 *And as they were afraid, and bowed down their coun-
tenance towards the ground, they said unto them:
6 Why seek you the living with the dead? *He is not
here, but is risen. Remember how he spoke unto you
7 when he was yet in Galilee, *saying: That the Son
of man must be delivered into the hands of sinful men,
8 and be crucified, and the third day rise again. *And
9 they remembered his words. *And going back from
the sepulchre, they told all these things to the eleven,
10 and to all the rest. *And it was Mary Magdalen, and
Joanna, and Mary of James, and the other women that
were with them, who told these things to the apostles.
11 *And these words seemed to them as idle tales, and
they did not believe them.
12 But Peter rising up, ran to the sepulchre; and stoop-
ing down, he saw the linen clothes laid by themselves,
and went away wondering in himself at that which was
come to pass.
13 "And behold, two of them went the same day to a
town which was sixty furlongs from Jerusalem, named

= ℣ 1. Matthew xxviii. 1.—Mark xvi. 2.—John xx. 1.
= ℣ 7. Matth. xvi. 21.—xvii. 21.—Mark viii. 31.—ix. 30.—Luke ix. 22.
= ℣ 13. Mark xvi. 12.
✠ ℣ 13—35. Easter Monday.

Emmaus. *And they talked together of all these things 14
which had happened. *And it came to pass, that while 15
they talked and reasoned with themselves, Jesus himself also drawing near went with them : * but their eyes 16
were held that they should not know him. *And he said 17
to them : What are these discourses that you hold one with another as you walk, and are sad ? *And the one of 18
them whose name was Cleophas, answering, said to him : Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days ? *To 19
whom he said : What things ? And they said : Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people : * and how our 20
chief-priests and princes delivered him to be condemned to death, and crucified him. *But we hoped that it was 21
he that should have redeemed Israel : and now besides all this, to day is the third day since these things were done.
*Yea and certain women also of our company affrighted 22
us, who before it was light were at the sepulchre ; *and 23
not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. *And some 24
of our people went to the sepulchre ; and found it so as the women had said, but him they found not. *Then 25
he said to them : O foolish, and slow of heart, to believe in all things which the prophets have spoken.
* Ought not Christ to have suffered these things, and 26
so to enter into his glory ? *And beginning at Moses 27
and all the prophets, he expounded to them in all the scriptures the things that were concerning him. *And 28
they drew nigh to the town whither they were going : and he made as though he would go farther. *But they 29
constrained him, saying : Stay with us, because it is towards evening, and the day is now far spent. And he went in with them. *And it came to pass, whilst he 30
was at table with them, he took bread, and blessed,

31 and brake, and gave to them. *And their eyes were
opened, and they knew him: and he vanished out of
32 their sight. *And they said one to the other: Was not
our heart burning within us, whilst he spoke in the
33 way, and opened to us the scriptures? *And rising up
the same hour, they went back to Jerusalem: and they
found the eleven gathered together, and those that
34 were with them, * saying: That the Lord is risen in-
35 deed, and hath appeared to Simon. *And they told
what things were done in the way; and how they knew
him in the breaking of bread."

36 "Now whilst they were speaking these things, Jesus
stood in the midst of them, and saith to them, Peace
37 *be* to you; it is I, fear not. *But they being troubled
38 and frightened, supposed that they saw a spirit. *And
he said to them: Why are you troubled, and why do
39 thoughts arise in your hearts? *See my hands and feet,
that it is I myself; handle and see: for a spirit hath
40 not flesh and bones, as you see me to have. *And when
he had said this, he shewed them his hands and feet.
41 * But while they yet believed not, and wondered for
42 joy, he said: Have you here any thing to eat? *And
they offered him a piece of a broiled fish and a honey-
43 comb. *And when he had eaten before them, taking
the remains, he gave to them.

44 And he said to them: These are the words which I
spoke to you while I was yet with you, that all things
must needs be fulfilled, which are written in the law
of Moses, and in the prophets, and in the Psalms con-
45 cerning me. * Then he opened their understanding,
46 that they might understand the Scriptures. *And he
said to them: That thus it is written, and thus it be-
hoved Christ to suffer, and to rise again from the dead

=℣ 36. Mark xvi. 14.—John xx. 19. | ✠℣ 36—47. Easter Tuesday. =℣ 46. Psalm xviii. 8.

the third day: *and that penance and remission of 47
sins should be preached in his name unto all nations," beginning at Jerusalem. *And you are witnesses of 48
these things. *And I send the promise of my father 49
upon you: but stay you in the city, till you be endued with power from on high.

And he led them out as far as Bethania: and lifting 50
up his hands, he blessed them. *And it came to pass, 51
whilst he blessed them, he departed from them, and was carried up to heaven. *And they adoring, went 52
back into Jerusalem with great joy: *And they were 53
always in the temple praising and blessing God. Amen.

= ℣ 48. Acts i. 8—John xiv. 26.— | = ℣ 51. Mark xvi. 19.—Acts i. 9. xv. 26.

THE

HOLY GOSPEL

OF

JESUS CHRIST,

ACCORDING TO ST. JOHN.

CHAP. I.

The divinity and incarnation of Christ. John bears witness of him. He begins to call his disciples.

1 "IN the beginning was the word, and the word was
2 with God, and the word was God. * The same was in
3 the beginning with God. *All things were made by
him: and without him was made nothing that was
4 made; * in him was life, and the life was the light of
5 men: *And the light shineth in darkness, and the dark-
6 ness did not comprehend it. * There was a man sent
7 from God, whose name was John. *This man came
for a witness; to give testimony of the light, that all
8 men might believe through him. * He was not the
9 light, but was to give testimony of the light. * That
was the true light, which enlighteneth every man that
10 cometh into this world. * He was in the world, and
the world was made by him, and the world knew him
11 not. * He came into his own, and his own received
12 him not. * But as many as received him, he gave them
power to be made the sons of God, to them that believe
13 in his name. * Who are born not of blood, nor of the

✠ ℣ 1.—14. Christmas day. 3d Mass.
= ℣ 6. Matt. iii. 1.—Mark i. 4.
= ℣ 9. John iii. 19.
= ℣ 10. Hebrews xi. 3

will of the flesh, nor of the will of man, but of God.
*And the word was made flesh, and dwelt among us; 14
and we saw his glory, the glory, as it were, of the only
begotten of the Father; full of grace and truth." *John 15
beareth witness of him, and crieth out, saying: This
was he of whom I spoke: He that shall come after me,
is preferred before me, because he was before me.
*And of his fulness we all have received, and grace for 16
grace. * For the law was given by Moses, grace and 17
truth came by Jesus Christ. * No man hath seen God 18
at any time: the only-begotten Son who is in the bosom
of the Father, he hath declared him.

And this is the testimony of John: "When the 19
Jews sent from Jerusalem priests and Levites to him,
to ask him, Who art thou? *And he confessed, and did 20
not deny: and he confessed, I am not the Christ. *And 21
they asked him: What then? Art thou Elias? And he
said: I am not. Art thou the Prophet? And he an-
swered: No. * They said therefore unto him: Who 22
art thou, that we may give an answer to them that sent
us? What sayest thou of thyself? * He said: I am 23
the voice of one crying in the wilderness, make strait
the way of the Lord, as said the prophet Isaias. *And 24
they that were sent were of the Pharisees. *And they 25
asked him, and said to him: Why then dost thou bap-
tize, if thou be not Christ, nor Elias, nor the prophet?
* John answered them, saying: I baptize with water; 26
but there hath stood one in the midst of you whom you
know not; * the same is he that shall come after me, 27
who is preferred before me, the latchet of whose shoe

℣ 14. Matt. i. 16.—Luke ii. 7.
℣ 16. 1st Timothy vi. 17.
℣ 18. 1st Tim. vi. 16.—1st John iv. 12.
℣ 19—28. III Sunday in Advent.
℣ 23. Isaias xl. 3.—Matt. iii. 3. —Mark i. 3.—Luke iii. 4.
℣ 26. Matthew iii. 11.
℣ 27. Mark i. 7.—Luke ii. 16. —Acts i. 5.—xi. 16.—xix. 4.

28 I am not worthy to loose. * These things were done in Bethania, beyond the Jordan, where John was baptizing."

29 The next day " John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who
30 taketh away the sin of the world. *This is he of whom I said: After me there cometh a man, who is preferred
31 before me; because he was before me. *And I knew him not, but that he may be made manifest in Israel,
32 therefore am I come baptizing with water. *And John gave testimony, saying: I saw the Spirit coming down as a dove from heaven, and he remained upon him.
33 *And I knew him not: but he who sent me to baptize with water, said to me: He upon whom thou shall see the Spirit descending and remaining upon him, he it
34 is that baptizeth with the Holy Ghost. *And I saw; and I gave testimony, that this is the Son of God."

35 " The next day again John stood, and two of his
36 disciples. *And beholding Jesus walking, he saith:
37 Behold the Lamb of God. *And the two disciples heard
38 him speak, and they followed Jesus. *And Jesus turning, and seeing them following him, saith to them: What seek you? Who said to him: Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?
39 * He saith to them: Come and see. They came, and saw where he abode, and they staid with him that day:
40 now it was about the tenth hour. *And Andrew, the brother of Simon Peter, was one of the two who had
41 heard of John, and followed him. * He findeth first his brother Simon, and saith to him: We have found the Messias, (which is, being interpreted, the Christ.)
42 *And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon, the Son of Jonas:

℣ 29—34. Octave of the Epiphany.
= ℣ 32. Matt. iii. 16.—Mark i. 10.—Luke iii. 22.
℣ 35—51. Eve of St. Andrew, 29 November.

thou shalt be called Cephas, which is interpreted Peter.
* On the following day he would go forth into Ga- 43
lilee, and he findeth Philip. And Jesus saith to him:
follow me. * Now Philip was of Bethsaida, the city of 44
Andrew and Peter. * Philip findeth Nathaniel, and 45
saith to him: We have found him of whom Moses in
the law, and the prophets did write, Jesus the son of
Joseph of Nazareth. *And Nathaniel said to him: 46
Can any thing of good come from Nazareth? Philip saith
to him: Come and see. * "Jesus saw Nathaniel coming 47
to him, and he saith of him: Behold an Israelite in-
deed, in whom there is no guile. * Nathaniel saith to 48
him: Whence knowest thou me? Jesus answered and
said to him: Before that Philip called thee, when thou
wast under the fig-tree, I saw thee. * Nathaniel an- 49
swered him and saith: Rabbi, thou art the Son of God,
thou art the king of Israel. * Jesus answered, and said 50
to him: Because I said unto thee, I saw thee under
the fig-tree, thou believest; greater things than these
shalt thou see. * And he saith to him: Amen, Amen 51
I say to you, You shall see the heaven opened, and the
angels of God ascending and descending upon the Son
of man."

CHAP. II.

Christ changes water into wine: He casts the sellers out of the temple.

And the third day "there was a marriage in Cana 1
of Galilee; and the mother of Jesus was there. *And 2
Jesus also was invited, and his disciples to the marriage.
*And the wine failing, the mother of Jesus saith to 3

♎ ℣ 45. Genesis xlix. 10.—Deuter. xviii. 18.—Isaias xl. 10.—xlv. 8.—Jeremias xxiii. 5.—Ezek. xxxiv. 23.—xxxvii. 24.—Daniel ix. 24, 25.

♓ ℣ 47—51. Votive of angels.

♓ ℣ 1—11. II Sunday after Epiphany.

4 him: They have no wine. * And Jesus saith to her:
Woman, what is to me and to thee? my hour is not
5 yet come. * His mother saith to the waiters: What-
6 soever he shall say to you, do ye. *Now there were set
there six water-pots of stone, according to the manner
of the purifying of the Jews, containing two or three
7 measures a-piece. *Jesus saith to them: Fill the wa-
ter-pots with water. And they filled them up to the
8 brim. *And Jesus saith to them: Draw out now, and
carry to the chief-steward of the feast. And they car-
9 ried *it*. *And when the chief-steward had tasted the
water made wine, and knew not whence it was, but
the waiters knew who had drawn the water, the chief-
10 steward calleth the bridegroom, * and saith to him:
Every man at first setteth forth good wine; and when
men have well drank, then that which is worse: but
11 thou hast kept the good wine until now. *This be-
ginning of miracles did Jesus in Cana of Galilee: and
manifested his glory, and his disciples believed in him."
12 After this he went down to Capharnaum, he and his
mother, and his brethren, and his disciples; and they
13 remained there not many days. * "And the Pasch of
the Jews was at hand, and Jesus went up to Jerusa-
14 lem: * and he found in the temple them that sold oxen,
and sheep, and doves, and the changers of money sit-
15 ting. *And when he had made, as it were, a scourge
of little cords, he drove them all out of the temple, the
sheep also, and the oxen; and the money of the chan-
16 gers he poured out, and the tables he overthrew. *And
to them that sold doves, he said: Take these things

℣ 4. *What is to me*, &c. Our Saviour by these words, which at first sight appear harsh, did not intend to rebuke his mother, (at whose request he wrought this first miracle) but only to give a lesson to his disciples, that in the functions of their ministry, they should not be put out of their way by considerations of flesh and blood.

✠ 13—25. IV Monday in Lent.

hence, and make not the house of my father a house of traffick. *And his disciples remembered that it was 17
written: The zeal of thy house hath eaten me up.
*The Jews therefore answered and said to him: What 18
sign dost thou shew unto us, seeing thou dost these
things. *Jesus answered and said to them: Destroy 19
this temple, and in three days I will raise it up. *The 20
Jews then said: Six-and-forty years was this temple
in building, and wilt thou raise it up in three days?
*But he spoke of the temple of his body. *When 21
therefore he was risen again from the dead, his disciples 22
remembered, that he had said this, and they believed
the scripture, and the word that Jesus had said. *Now, 23
when he was at Jerusalem at the Pasch, upon the festival day, many believed in his name, seeing his signs
which he did. *But Jesus did not trust himself unto 24
them, for that he knew all men, *and because he 25
needed not that any should give testimony of man; for
he knew what was in man."

CHAP. III.

Christ's discourse with Nicodemus. John's testimony.

"AND there was a man of the Pharisees, named 1
Nicodemus, a ruler of the Jews. *This man came to 2
Jesus by night, and said to him: Rabbi, we know that
thou art come a teacher from God: for no man can do
these signs which thou dost, unless God be with him.
*Jesus answered, and said to him: Amen, Amen I 3
say to thee, unless a man be born again, he cannot see
the kingdom of God. *Nicodemus saith to him: How 4
can a man be born when he is old? can he enter a second time into his mother's womb, and be born again?

☩ ℣ 17. Psalm lxviii. 10.
☩ ℣ 19. Matt. xxvi. 61.—xxvii. 40. —Mark xiv. 58.—xv. 29.
☩ ℣ 22. Psalm iii. 6—lvi. 9.
✠ ℣ 1—15. The finding of the Holy Cross, 3 May.

5 *Jesus answered: Amen, Amen I say to thee, unless a man be born again of water and the Holy Ghost, he
6 cannot enter into the kingdom of God. *That which is born of the flesh, is flesh; and that which is born
7 of the Spirit, is spirit. *Wonder not, that I said to
8 thee, You must be born again. *The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh and whither he goeth:
9 so is every one that is born of the Spirit. *Nicodemus answered, and said to him: How can these things be
10 done. *Jesus answered, and said to him: Art thou a
11 master in Israel, and knowest not these things? *Amen, Amen I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our
12 testimony. *If I have spoken to you earthly things, and you believe not; how will you believe if I shall
13 speak to you heavenly things? *And no man hath ascended into heaven, but he that descended from
14 heaven, the Son of man who is in heaven. *And as Moses lifted up the serpent in the desert, so must
15 the Son of man be lifted up: *That whosoever believeth in him, may not perish, but may have life everlast-
16 ing." *"For God so loved the world, as to give his only begotten Son; that whosoever believeth in him,
17 may not perish, but may have life everlasting. *For God sent not his Son into the world to judge the world,
18 but that the world may be saved by him. *He that believeth in him, is not judged; but he that doth not believe, is already judged, because he believeth not in
19 the name of the only begotten Son of God. *And this

= ℣ 8. Psalm cxxxiv. 7.
= ℣ 14. Numbers xxi. 9.
= ℣ 16. 1st John iv. 9.
✠ ℣ 16—21. Whit-Monday.

℣ 18. *Is not judged.* He that believeth, viz. by a faith working through charity, is not judged, that is, is not condemned: but the obstinate unbeliever is judged, that is, is condemned already.

℣ 19. *The judgment.* The cause of his condemnation.

= ℣ 19. John i. 9.

is the judgment: because the light is come into the world, and men loved darkness rather than the light; for their works were evil. *For every one that doth 20
evil hateth the light, and cometh not to the light, that his works may not be reproved: *but he that doth 21
truth, cometh to the light, that his works may be made manifest, because they are done in God."

After these things, Jesus and his disciples came into 22
the land of Judea; and there he abode with them, and baptized. *And John also was baptizing in Ennon, near 23
Salim; because there was much water there, and they came, and were baptized. *For John was not yet cast 24
into prison. *And there arose a question between some 25
of John's disciples and the Jews concerning purification. *And they came to John and said to him: Rabbi, 26
he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him. *John answered and said: A man cannot re- 27
ceive any thing, unless it be given him from heaven. *You yourselves do bear me witness, that I said, I am 28
not Christ; but that I am sent before him. *He that 29
hath the bride is the bridegroom: but the friend of the bridegroom who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. *He must increase, but I 30
must decrease. *He that cometh from above, is above 31
all. He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. *And what he hath seen and heard, that 32
he testifieth; and no man receiveth his testimony. *He 33
that hath received his testimony, hath set to his seal that God is true. *For he whom God hath sent, speak- 34
eth the words of God: for God doth not give the Spirit

=℣ 22. John iv. 1.
=℣ 26. John i. 19.
=℣ 28. John i. 20.
=℣ 33. Romans iii. 4.

35 by measure. * The Father loveth the Son; and he
36 hath given all things into his hand. * He that believeth in the Son hath life everlasting; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

CHAP. IV.

Christ talks with the Samaritan woman. He heals the ruler's son.

1 WHEN Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and
2 baptizeth *more* than John; * (though Jesus *himself* did
3 not baptize, but his disciples) * he left Judea, and went
4 again into Galilee. * And he was of necessity to pass
5 through Samaria. * "He cometh therefore to a city of Samaria, which is called Sichar; near the land which
6 Jacob gave to his son Joseph. * Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour.
7 There cometh a woman of Samaria to draw water.
8 Jesus saith to her: Give me to drink. * For his dis-
9 ciples were gone into the city to buy meats. * Then that Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the
10 Samaritans. * Jesus answered, and said to her: If thou didst know the gift of God, and who is he that saith to thee, Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living
11 water. * The woman saith to him: Sir, thou hast nothing wherein to draw, and the well is deep? from
12 whence then hast thou living water? * Art thou greater

=℣ 36. 1st John v. 10.
=℣ 1. John iii. 22.
=℣ 5. Genesis xxxiii. 19.—xlviii. 22.—Josue xxiv. 32.
✠℣ 5—42. IV Friday in Lent.

than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? *Jesus answered, and said to her: Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever: * but the water that I will give him, shall become in him a fountain of water springing up unto life everlasting. * The woman saith to him: Sir, give me this water, that I may not thirst, nor come hither to draw. 13 14 15

Jesus saith to her: Go, call thy husband and come hither. * The woman answered and said: I have no husband. Jesus said to her: Thou hast said well, I have no husband: * for thou hast had five husbands, and he whom thou now hast is not thy husband. This thou hast said truly. 16 17 18

The woman saith to him: Sir, I perceive that thou art a prophet. * Our fathers adored on this mountain, and you say that at Jerusalem is the place where men must adore. * Jesus saith to her: Woman believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. * You adore that which you know not: we adore that which we know, for salvation is of the Jews. * But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth: for the Father also seeketh such to adore him. * God is a Spirit, and they that adore him, must adore him in spirit and in truth. * The woman saith to him: I know that the Messias cometh (who is called Christ): therefore, when he is come, he will tell us all things. * Jesus saith to her: I am he, who am speaking with thee. 19 20 21 22 23 24 25 26

And immediately his disciples came: and they won- 27

℣ 20. *This mountain.* GARIZIM, where the Samaritans had their schismatical temple.

= ℣ 20. Deuteronomy xii. 5.
= ℣ 22. 4th Kings xvii. 41.
= ℣ 24. 1st Corinthians iii. 17.

dered that he talked with the woman. Yet no man said
What seekest thou, or why talkest thou with her?
28 The woman therefore left her water-pot, and went
her way into the city, and saith to the men there:
29 *Come, and see a man who has told me all things
30 whatsoever I have done: Is not he the Christ? *They
went therefore out of the city, and came unto him.
31 In the mean time the disciples prayed him, saying:
32 Rabbi, eat. *But he said to them: I have meat to eat
33 which you know not. *The disciples therefore said
one to another: Hath any man brought him to eat?
34 Jesus saith to them: My meat is to do the will of him
35 that sent me, that I may perfect his work. *Do not
you say there are yet four months, and then the harvest
cometh? Behold I say to you, lift up your eyes, and
see the countries, for they are white already to harvest.
36 *And he that reapeth, receiveth wages, and gathereth
fruit unto life everlasting: That both he that soweth,
37 and he that reapeth, may rejoice together. *For in
this is the saying true: That it is one man that soweth,
38 and it is another that reapeth. *I have sent you to
reap that in which you did not labour: others have la-
boured, and you have entered into their labours.
39 Now of that city, many of the Samaritans believed
in him, for the word of the woman giving testimony:
40 that he told me all things whatsoever I have done. *So
when the Samaritans were come to him, they desired
him that he would tarry there. And he abode there
41 two days. *And many more believed in him, because
42 of his own word. *And they said to the woman: We
now believe, not for thy saying: for we ourselves have
heard him, and know that this is indeed the Saviour
of the world."

= ℣ 35. Matt. ix. 37.—Luke x. 2.

Now after two days he departed thence; and went 43
into Galilee. * For Jesus himself gave testimony, that 44
a prophet hath no honour in his own country. *And 45
when he was come into Galilee, the Galileans received
him, having seen all the things he had done at Jeru-
salem on the festival day: for they also went to the fes-
tival day.

He came again therefore into Cana of Galilee, where 46
he made the water wine. " And there was a certain
ruler whose son was sick at Capharnaum. * He having 47
heard that Jesus was come from Judea into Galilee,
went to him, and prayed him to come down and heal
his son; for he was at the point of death. *Jesus there- 48
fore said to him: Unless you see signs and wonders
you believe not. *The ruler saith to him: Lord, come 49
down before that my son die. * Jesus saith to him, Go 50
thy way; thy son liveth. The man believed the word
which Jesus said to him, and went his way. *And as 51
he was going down, his servants met him: and they
brought word, saying, That his son lived. * He asked 52
therefore of them the hour, wherein he grew better.
And they said to him: Yesterday at the seventh hour
the fever left him. * The father therefore knew that it 53
was at the same hour that Jesus said to him, Thy son
liveth; and himself believed and his whole house."
*This *is* again the second miracle that Jesus did, when 54
he was come out of Judea into Galilee.

= ℣ 44. Matth. xiii. 57.—Mark vi. 4.—Luke iv. 24.
= ℣ 45. Matt. iv. 12.—Mark i. 14. —Luke iv. 14.
= ℣ 46. John ii. 9.
℟ 46—53. XX Sunday after Pentecost.

CHAP. V.

Christ heals the impotent man: His discourse upon this occasion.

1 AFTER these things, "there was a festival day of the
2 Jews, and Jesus went up to Jerusalem. *Now there is
at Jerusalem a pond, *called* Probatica, which in He-
3 brew is named Bethsaida, having five porches. * In
these lay a great multitude of sick, of blind, of lame,
4 of withered, waiting for the moving of the water. *And
an angel of the Lord descended at certain times into
the pond; and the water was moved. And he that went
down first into the pond after the motion of the water,
was made whole of whatsoever infirmity he lay under.
5 *And there was a certain man there that had been
6 eight-and-thirty years under his infirmity. * Him when
Jesus had seen lying, and knew that he had been now
a long time, he saith to him: Wilt thou be made
7 whole? *The infirm man answered him: Sir, I have
no man, when the water is troubled, to put me into
the pond: for whilst I am coming, another goeth down
8 before me. * Jesus saith to him: Arise, take up thy
9 bed, and walk. *And immediately the man was made
whole: and he took up his bed and walked. And it
was the Sabbath that day. * The Jews therefore said
to him that was healed: It is the Sabbath, it is not
11 lawful for thee to take up thy bed. * He answered
them: He that made me whole, he said to me, take
12 up thy bed and walk? * They asked him therefore,
who is that man who said to thee, take up thy bed, and
13 walk? *But he who was healed, knew not who it was.
For Jesus went aside from the multitude standing in

℣ 1. Leviticus xxiii. 5.—Deuter. xvi. 1.
℟ 1—15. II Friday in Lent.
℣ 10. Exodus xx. 11.—Jeremias xvii. 24.

the place. *Afterwards Jesus findeth him in the temple, 14
and said to him: Behold thou art made whole: sin no
more, lest some worse thing happen to thee. *The 15
man went his way, and told the Jews that it was Jesus
who had made him whole." *Therefore did the Jews 16
persecute Jesus, because he did these things on the
Sabbath.

But Jesus answered them: My Father worketh un- 17
til now; and I work. *Hereupon therefore the Jews 18
sought the more to kill him, because he did not
only break the Sabbath, but also said God was his fa-
ther, making himself equal to God. *Then Jesus an- 19
swered, and said to them: Amen, Amen I say unto
you, the Son cannot do any thing of himself, but what
he seeth the Father doing: for what things soever he
doth, these the Son also doth in like manner. *For 20
the Father loveth the Son, and sheweth him all things
which himself doth, and greater works than these will
he shew him, that you may wonder. *For as the Fa- 21
ther raiseth up the dead and giveth life: so the Son also
giveth life to whom he will. *For neither doth the 22
Father judge any man: but hath given all judgment to
the Son. *That all men may honour the Son, as they 23
honour the Father. He who honoureth not the Son,
honoureth not the Father who hath sent him. *Amen, 24
Amen I say unto you, that he who heareth my word,
and believeth him that sent me, hath life everlasting;
and cometh not into judgment, but is passed from death
to life. *"Amen, Amen I say unto you, that the hour 25
cometh, and now is, when the dead shall hear the voice
of the Son of God, and they that hear shall live. *For 26
as the Father hath life in himself; so he hath given to
the Son also to have life in himself: *and he hath 27
given him power to do judgment, because he is the

℣ 25—29. All souls, 2 November.

28 Son of man. * Wonder not at this, for the hour com-
eth wherein all that are in the graves shall hear the voice
29 of the Son of God: * and they that have done good
things shall come forth unto the resurrection of life; but
they that have done evil, unto the resurrection of judg-
30 ment." * I cannot of myself do any thing. As I hear so
I judge: and my judgment is just, because I seek not
31 my own will, but the will of him that sent me. * If I
32 bear witness of myself, my witness is not true. * There
is another that beareth witness of me; and I know that
the witness which he witnesseth of me is true.

33 You sent to John; and he gave testimony to the
34 truth; * but I receive not testimony from man. But I
35 say these things that you may be saved. * He was a
burning and a shining light: and you were willing
36 for a time to rejoice in his light. * But I have a greater
testimony than that of John. For the works which the
Father hath given me to perfect, the works themselves
which I do, give testimony of me, that the Father hath
37 sent me. *And the Father himself who hath sent me,
hath given testimony of me: neither have you heard
38 his voice at any time, nor seen his shape; * and you
have not his word abiding in you: for whom he hath
39 sent, him you believe not. * Search the scriptures, for
you think in them to have life everlasting; and the
40 same are they that give testimony of me: * and you
41 will not come to me that you may have life. *I receive
42 not glory from men. * But I know you, that you have
43 not the love of God in you. * I am come in the name

=℣ 29. Matthew xxv. 46.
=℣ 32. Matt. iii. 17.—John i. 15.
=℣ 37. Deuter. iv. 12.—Matthew xvii. 5.

℣ 39. Or, *you search the scriptures.* Scrutamini, ἐρευνᾶτε. It is not a command for all to read the scriptures; but a reproach to the Pharisees, that reading the scriptures, as they did, and thinking to find everlasting life in them, they would not receive him, to whom all those scriptures gave testimony, and through whom alone they could have that true life.

of my Father, and you receive me not: if another shall come in his own name, him you will receive. * How 44
can you believe, who receive glory one from another: and the glory which is from God alone you do not seek?
* Think not that I will accuse you to the Father: there 45
is one that accuseth you, Moses, in whom you trust.
* For if you did believe Moses, you would perhaps be- 46
lieve me also. For he wrote of me. * But if you do not 47
believe his writings: how will you believe my words.

CHAP. VI.

Christ feeds five thousand persons with five loaves: He walks upon the sea; and discourses of the bread of life.

" After these things Jesus went over the sea of Ga- 1
lilee, which is that of Tiberias. *And a great multi- 2
tude followed him, because they saw the miracles which he did on them that were diseased. * Jesus therefore 3
went up into a mountain, and there he sat with his disciples. * Now the Pasch, the festival day of the 4
Jews, was near at hand. * When Jesus therefore had 5
lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: Whence shall we buy bread that these may eat? * And this he said to 6
try him; for he himself knew what he would do. * Phi- 7
lip answered him: Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. * One of his disciples, Andrew, the bro- 8
ther of Simon Peter, saith to him: * There is a boy 9
here that hath five barley loaves and two fishes; but what are these among so many? * Then Jesus said: 10
Make the men sit down. Now there was much grass

℣ 44. John xii. 43.
℣ 46. Genesis iii. 15.—xxii. 18. —xlix. 10.—Deuteronomy xviii. 15.

℣ 1. Matt. xiv. 13.—Mark vi. 32. —Luke ix. 10.
℣ 1—15. IV Sunday in Lent.

in the place. The men therefore sat down, in number
11 about five thousand. *And Jesus took the loaves; and when he had given thanks, he distributed to them that were set down: in like manner also of the fishes as
12 much as they would. * And when they were filled, he said to his disciples: Gather up the fragments that re-
13 main, lest they be lost. * They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves which remained over and above to them
14 that had eaten. * Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth
15 the prophet that is to come into the world. * Jesus therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone."

16 And when evening was come, his disciples went
17 down to the sea. *And when they had gone up into a ship, they went over the sea to Capharnaum; and it was now dark, and Jesus was not come unto them.
18 * And the sea arose by reason of a great wind that
19 blew. *When they had rowed therefore about five-and-twenty or thirty furlongs, they see Jesus walking upon the sea, and drawing nigh to the ship, and they were
20 afraid. *But he saith to them: It is I, be not afraid.
21 * They were willing therefore to take him into the ship: and presently the ship was at the land to which they were going.

22 The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone
23 away alone: *but other ships came in from Tiberias, nigh unto the place where they had eaten the bread,

= ℣ 15. Matthew xiv. 23.—Mark vi. 46.

= ℣ 19. Matthew xiv. 25.

the Lord giving thanks. * When, therefore, the multitude saw that Jesus was not there, nor his disciples, they took shipping, and came to Capharnaum seeking for Jesus. *And when they had found him on the other side of the sea, they said to him: Rabbi, when camest thou hither? * Jesus answered them, and said: Amen, Amen I say to you, you seek me not because you have seen miracles, but because you did eat of the loaves, and were filled. * Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God the Father sealed. *They said therefore unto him: What shall we do that we may work the works of God? * Jesus answered, and said to them: This is the work of God, that you believe in him whom he hath sent. *They said therefore to him: What sign therefore dost thou shew that we may see, and may believe thee? What dost thou work?

Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat. *Then Jesus said to them: Amen, Amen I say to you, Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven; * for the bread of God is that which cometh down from heaven, and giveth life to the world. *They said therefore unto him: Lord, give us always this bread. *And Jesus said to them: I am the bread of life, he that cometh to me shall not hunger; and he that believeth in me shall never thirst. *But I said unto you, that you also have seen me, and you believe not. * "All that the Father giveth me shall come to me; and him that cometh to me I will not cast out. * Because I came down from

24 25 26 27 28 29 30 31 32 33 34 35 36 37 38

= ℣ 27. Matth. iii. 17.—xvii. 5.—John i. 32.
= ℣ 29. 1st John iii. 23.
= ℣ 31. Exodus xvi. 14.—Numb. xi. 7.—Psalm lxxvii. 24.—Wisdom xvi. 20.
= ℣ 35. Ecclesiasticus xxiv. 29.
✠ ℣ 37—40. Anniver. of the dead.

heaven, not to do my own will, but the will of him that
39 sent me. *Now this is the will of the Father who sent me; that of all that he hath given me I should lose nothing, but should raise it up again in the last day.
40 *And this is the will of my Father that sent me; that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day."
41 The Jews therefore murmured at him, because he had said, I am the living bread which came down from
42 heaven; *and they said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then
43 saith he, I came down from heaven? *Jesus therefore answered and said to them: Murmur not among your-
44 selves. " *No man can come to me, except the Father who hath sent me, draw him, and I will raise him up
45 in the last day. *It is written in the prophets: And they shall all be taught of God. Every one that hath heard of the Father and hath learned, cometh to me.
46 *Not that any man hath seen the Father, but he who
47 is of God, he hath seen the Father. *Amen, Amen I say unto you: He that believeth in me, hath everlast-
48 ing life. *I am the bread of life. *Your fathers did
49 eat manna in the desert, and are dead. *This is the
50 bread which cometh down from heaven: that if any
51 man eat of it he may not die. *" I am the living bread which came down from heaven.
52 If any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh for the life
53 of the world." *The Jews therefore strove among themselves, saying: How can this man give us his flesh to

= ℣ 42. Matt. xiii. 55.—Mark vi. 3.
✠ ℣ 44—52. Ember Wednesday after Pentecost.
= ℣ 45. Isaias liv. 13.
= ℣ 46. Matthew xi. 27.
= ℣ 49. Exodus xvi. 15.
✠ ℣ 51—55. For the dead.

eat? * Then Jesus said to them: Amen, Amen I say 54
unto you, except you eat the flesh of the Son of man,
and drink his blood, you shall not have life in you.
* He that eateth my flesh and drinketh my blood, hath 55
everlasting life; and I will raise him up in the last day."
" * For my flesh is meat indeed: and my blood is drink 56
indeed. * He that eateth my flesh and drinketh my 57
blood, abideth in me, and I in him. * As the living 58
Father hath sent me, and I live by the Father: so he that
eateth me, the same also shall live by me. * This is the 59
bread that came down from heaven. Not as your fathers
did eat manna, and are dead: he that eateth this bread
shall live for ever."

These things he said, teaching in the synagogue, in 60
Capharnaum. * Many therefore of his disciples hear- 61
ing it, said: This saying is hard, and who can hear
it? * But Jesus knowing in himself that his disciples 62
murmured at this, said to them: Doth this scandalize
you? * If then you shall see the Son of man ascend 63
up where he was before? * It is the spirit that quick- 64

℣ 54. *Except you eat — and drink*, &c. To receive both the Body and Blood of Christ, is a divine precept, insinuated in this text; which the faithful fulfil, though they receive but in one kind: because in one kind they receive both Body and Blood, which cannot be separated from each other. Hence life eternal is here promised to the worthy receiving, though but in one kind, ℣ 52. *If any man eat of this bread he shall live for ever*; *and the bread that I will give is my flesh for the life of the world.* ℣ 58. *He that eateth me shall live by me.* ℣ 59. *He that eateth this bread shall live for ever.*

= ℣ 56. 1st Corinthians xi. 27.

✠ 56—59. Corpus Christi.

℣ 63. *If then you shall see*, &c. Christ, by mentioning his Ascension, by this instance of his power and divinity, would confirm the truth of what he had before asserted; and at the same time correct their gross apprehension of eating his flesh and drinking his blood in a vulgar and carnal manner, by letting them know he should take his whole body living with him to heaven; and consequently not suffer it to be, as they supposed, divided, mangled, and consumed upon earth.

= ℣ 63. John iii. 13.

℣ 64. *The flesh profiteth nothing.* Dead flesh separated from the spirit, in the gross manner they supposed they were to eat his flesh, would profit nothing. Neither doth

eneth, the flesh profiteth nothing. The words that I
65 have spoken to you, are spirit and life. * But there
are some of you that believe not; for Jesus knew from
the beginning who they were that did not believe, and
66 who he was that would betray him. *And he said:
Therefore did I say to you, that no man can come to
me, unless it be given him by my Father.
67 After this, many of his disciples went back, and
68 walked no more with him. * Then Jesus said to the
69 twelve: Will you also go away? *And Simon Peter
answered him: Lord, to whom shall we go? Thou hast
70 the words of eternal life. * And we believe and have
71 known that thou art the Christ, the Son of God. *Je-
sus answered them: Have not I chosen you twelve;
72 and one of you is a devil? *Now he meant Judas Is-
cariot, the son of Simon: for this same was about to
betray him, whereas he was one of the twelve.

CHAP. VII.

Christ goes up to the feast of the tabernacles: He teaches in the temple.

1 AFTER these things " Jesus walked in Galilee;
for he would not walk in Judea, because the Jews
2 sought to kill him. * Now the Jews' feast of taberna-
3 cles was at hand. * And his brethren said to him:
Pass from hence, and go into Judea, that thy disciples

man's flesh, that is to say, man's natural and carnal apprehension, (which refuses to be subject to the spirit and words of Christ) profit any thing. But it would be the height of blasphemy, to say the living flesh of Christ (which we receive in the blessed Sacrament, with his Spirit, that is, with his Soul and divinity) profiteth nothing. For if Christ's flesh had profited us nothing, he would never have taken flesh for us, nor died in the flesh for us.—*Are spirit and life.* By proposing to you a heavenly sacrament, in which you shall receive in a wonderful manner, spirit, grace, and life in its very fountain.

= ℣ 70. Matt. xvi. 16.—Mark viii. 29.—Luke ix. 20.

✠ ℣ 1—13. Tuesday Passion week.

= ℣ 2. Leviticus xxiii. 34.

also may see thy works which thou dost. * For there 4
is no man that doth any thing in secret, and he himself seeketh to be known openly: if thou do these things, manifest thyself to the world. *For neither did 5
his brethren believe in him. *Then Jesus said to them: 6
My time is not yet come; but your time is always ready. *The world cannot hate you; but me it hateth: 7
because I give testimony of it, that the works thereof are evil. * Go you up to this festival day: But I go 8
not up to this festival day; because my time is not accomplished.

When he had said these things, he himself staid in 9
Galilee. * But after his brethren were gone up, then 10
he also went up to the feast, not openly, but as it were in secret. *The Jews therefore sought him on the fes- 11
tival day, and said: Where is he? *And there was 12
much murmuring among the multitude concerning him. For some said: He is a good man. And others said: No, but he seduceth the people. * Yet no man spoke 13
openly of him for fear of the Jews."

" Now about the midst of the feast, Jesus went up 14
into the temple, and taught. *And the Jews wondered, 15
saying: How dost this man know letters, having never learned? * Jesus answered them, and said: My doc- 16
trine is not mine, but his that sent me. * If any man 17
will do the will of him, he shall know of the doctrine whether it be of God, or whether I speak of myself.
* He that speaketh of himself, seeketh his own glory; 18
but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. * Did not 19
Moses give you the law, and *yet* none of you keepeth the law? * Why seek you to kill me? The multitude 20
answered, and said: Thou hast a devil: Who seekest to

℟ ℣ 14—31. IV Tuesday in Lent. | = ℣ 20. John v. 18.
= ℣ 19. Exodus xxiv. 3.

21 kill thee? *Jesus answered and said to them: One
22 work I have done; and you all wonder. *Therefore
Moses gave you circumcision: (not because it is of
Moses, but of the Fathers,) and on the Sabbath-day
23 you circumcise a man. *If a man receive circumcision
on the Sabbath-day, that the law of Moses may not
be broken; are you angry at me because I have healed
24 the whole man on the Sabbath-day? *Judge not ac-
cording to the appearance, but judge just judgment.
25 Some therefore of Jerusalem said: Is not this he
26 whom they seek to kill. *And behold, he speaketh
openly, and they say nothing to him. Have the rulers
27 known for a truth that this is the Christ? *But we
know this man whence he is; but when the Christ
28 cometh, no man knoweth whence he is. *Jesus therefore
cried out in the temple, teaching and saying: You
both know me, and you know whence I am; and I
am not come of myself, but he that sent me is true,
29 whom you know not. *I know him, because I am from
30 him, and he hath sent me. *They sought therefore to
apprehend him: and no man laid hands on him, be-
31 cause his hour was not yet come. *But of the people
many believed in him," and said: When the Christ
cometh shall he do more miracles than these which
32 this man doth? *The Pharisees heard the people mur-
muring these things concerning him: " and the rulers
33 and Pharisees sent ministers to apprehend him. *Je-
sus therefore said to them: Yet a little while I am with
34 you: and *then* I go to him that sent me. *You shall
seek me, and shall not find me: and where I am *thi-*
35 *ther* you cannot come. *The Jews therefore said among
themselves, whither will he go, that we shall not find

= ℣ 22. Gen. xvii. 10.—Levit. xii. 3.
= ℣ 24. Deuteronomy i. 17.
✠ ℣ 32—39. Monday in Passion week.
= ℣ 34. John xiii. 33.

him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? * What is this saying that 36
he hath said: You shall seek me, and shall not find me; and where I am, thither you cannot come?

And on the last and great day of the festivity, Jesus 37
stood and cried, saying: If any man thirst, let him come to me, and drink. * He that believeth in me, as the 38
Scripture saith, Out of his belly shall flow rivers of living water. * Now this he said of the spirit which 39
they should receive who believed in him:" for as yet the spirit was not given, because Jesus was not yet glorified.

Of that multitude therefore when they had heard these 40
words of his, some said: This is the prophet, indeed. Others said: This is the Christ. But some said: Doth 41
the Christ come out of Galilee? * Doth not the scripture say: That Christ cometh of the seed of David, 42
and from Bethlehem, the town where David was. * So 43
there arose a dissension among the people, because of him. * And some of them would have apprehended 44
him: But no man laid hands upon him. * The ministers 45
therefore came to the chief-priests and the Pharisees. And they said to them: Why have you not brought him? * The ministers answered: Never did 46
man speak like this man. * The Pharisees therefore 47
answered them: Are you also seduced? * Hath any 48
one of the rulers believed in him, or of the Pharisees? * But this multitude that knoweth not the law, are ac- 49
cursed. * Nicodemus said to them, he that came to 50
him by night, who was one of them: * Doth our law 51
judge any man, unless it first hear him, and know what he doth? * They answered and said to him: Art 52

= ℣ 37. Leviticus 23. 27.
= ℣ 38. Deuter. xviii. 15.—Joel ii. 28.—Acts ii. 17.
= ℣ 42. Micheas v. 2.—Matt. ii. 6.
= ℣ 50. John iii. 2.
= ℣ 51. Deuteronomy xvii. 8.

thou also a Galilean? Search the scriptures, and see
53 that out of Galilee a propheth riseth not. *And every man returned to his own house.

CHAP. VIII.

The woman taken in adultery. Christ justifies his doctrine.

1 "AND Jesus went unto mount Olivet. *And early
2 in the morning he came again into the temple, and all the people came to him, and sitting down he taught them.
3 And the Scribes and Pharisees bring unto him a woman taken in adultery; and they set her in the midst,
4 * and said to him: Master, this woman was even now
5 taken in adultery. *Now Moses in the law commanded
6 us to stone such a-one. But what sayest thou? *And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his
7 finger on the ground. *When therefore they continued asking him, he lifted up himself and said to them: He that is without sin among you, let him first cast a
8 stone at her. *And again stooping down, he wrote on
9 the ground. *But they hearing this, went out one by one, beginning at the eldest. And Jesus alone re-
10 mained, and the woman standing in the midst. *Then Jesus lifting up himself, said to her: Woman, where are they that accused thee: Hath no man condemned
11 thee? *Who said: No man, Lord. And Jesus said: Neither will I condemn thee. Go, and now sin no more."
12 "Again therefore Jesus spoke to them, saying: I am the light of the world: He that followeth me

℣ 1—11. IV Saturday in Lent.
℣ 5. Leviticus xx. 10.—Deuter. xxii. 23.
℣ 7. Deuteronomy xvii. 7.
℣ 12. 1st John i. 3.
12—20. V Saturday in Lent.

walketh not in darkness, but shall have the light of life. *The Pharisees therefore said to him: Thou 13
givest testimony of thyself; thy testimony is not true. 14
*Jesus answered, and said to them: Although I give testimony of myself, my testimony is true: For I know whence I came, and whither I go: But you know not whence I come or whither I go. *You judge accord- 15
ing to the flesh, I judge not any man: *and if I do 16
judge, my judgment is true, because I am not alone, but I and the Father that sent me. *And in your law 17
it is written, that the testimony of two men is true. *I 18
am one that give testimony of myself; And the Father that sent me, giveth testimony of me. *They said there- 19
fore to him: Where is thy Father? Jesus answered: Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also. *These words Jesus spoke in the treasury, teaching in 20
the temple, and no man laid hands on him, because his hour was not yet come."

"Again therefore Jesus said to them: I go and you 21
shall seek me, and you shall die in your sin: Whither I go, you cannot come. *The Jews therefore said: 22
Will he kill himself, because he said: Whither I go you cannot come? *And he said to them: You are 23
from beneath, I am from above. You are of this world, I am not of this world. *Therefore I said to you, that 24
you shall die in your sins. For if you believe not that I am he, you shall die in your sin. *They said there- 25
fore to him: Who art thou? Jesus said to them: The Beginning, who also speak unto you. *Many things I 26
have to speak and to judge of you: but he that sent me is true; and the things I have heard of him, these

℣ 17. Deuter. xvii. 6.—xix. 15.—Matt. xviii. 16.—2d Corinthians. xiii. 1.—Hebrews x. 28.
℣ 21—29. II Monday in Lent.
℣ 26. Romans iii. 4.

27 same I speak in the world. *And they understood not
28 that he called God his Father. * Jesus therefore said to them: When you shall have lifted up the Son of man, then shall you know that I am he, and that I do nothing of myself; but as the Father hath taught me,
29 these things I speak: * and he that sent me is with me; and he hath not left me alone, for I do always
30 the things that please him." * When he spoke these things many believed in him.
31 Then Jesus said to those Jews who believed him: If you continue in my word, you shall be my disciples
32 indeed; * and you shall know the truth, and the truth
33 shall make you free. * They answered him: We are the seed of Abraham, and we have never been slaves to any man: How sayest thou, You shall be free?
34 * Jesus answered them: Amen, Amen I say unto you, that whosoever committeth sin, is the servant of sin:
35 *Now the servant abideth not in the house for ever;
36 but the son abideth for ever: * if therefore the Son
37 shall make you free, you shall be free indeed. * I know that you are the children of Abraham: But you seek
38 to kill me, because my word hath no place in you. * I speak that which I have seen with my Father; and you do the things that you have seen with your father.
39 * They answered, and said to him: Abraham is our Father. Jesus saith to them: If you be the children
40 of Abraham, do the works of Abraham. * But now you seek to kill me, a man who have spoken the truth to you, which I have heard of God. This Abraham did
41 not. * You do the works of your father: They said therefore to him: We are not born of fornication. We
42 have one Father, *even* God. * Jesus therefore said to them: If God were your Father, you would indeed love me. For from God I proceeded, and came: For I came

= ℣ 34. Romans iv. 15, 16. — 2d Peter ii. 19.

not of myself, but he sent me. * Why do you not know 43
my speech? Because you cannot hear my word. *You 44
are of *your* father the devil, and the desires of your father you will do: he was a murderer from the beginning, and he stood not in the truth, because truth is not in him; when he speaketh a lie, he speaketh of his own, for he is a liar, and the father thereof. *But if I 45
say the truth you believe me not. * "Which of you 46
shall convince me of sin? If I say the truth to you, why do you not believe me? * He that is of God, 47
heareth the words of God. Therefore you hear them not, because you are not of God. * The Jews therefore 48
answered, and said to him: Do not we say well that thou art a Samaritan, and hast a devil? * Jesus an- 49
swered: I have not a devil: but I honour my Father, and you have dishonoured me. * But I seek not my 50
own glory. There is one that seeketh and judgeth.

Amen, Amen I say to you: If any man keep my 51
word, he shall not see death for ever. * The Jews 52
therefore said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death for ever. * Art thou greater than our father Abraham, who 53
is dead? and the prophets are dead. Whom dost thou make thyself? * Jesus answered: If I glorify myself, 54
my glory is nothing: It is my Father that glorifieth me, of whom you say that he is your God, * and you have 55
not known him. But I know him: and if I shall say that I know him not, I shall be like to you, a liar. But I do know him, and do keep his word. *Abraham 56
your father rejoiced that he might see my day: he saw it, and was glad. * The Jews therefore said to him: 57
Thou art not yet fifty years old, and hast thou seen

= ℣ 44. 1st John iii. 8.
✠ ℣ 46—59. Passion Sunday.
= ℣ 47. 1st John iv. 6.

58 Abraham? *Jesus said to them: Amen, Amen I say
59 to you, before Abraham was made, I am. *They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.

CHAP. IX.

He restores to sight the man born blind.

1 "AND Jesus passing by, saw a man who was
2 blind from his birth; *and his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that
3 he should be born blind? *Jesus answered: Neither hath this man sinned, nor his parents; but that the
4 works of God should be made manifest in him. *I must work the works of him that sent me, whilst it is
5 day: the night cometh when no man can work. *As long as I am in the world, I am the light of the world.
6 *When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon
7 his eyes, *and said to him: Go, wash in the pool of Siloe, (which is interpreted Sent). He went therefore and washed, and he came seeing.
8 The neighbours therefore, and they who had seen him before, that he was a beggar, said: Is not this he
9 that sat, and begged? Some said: This is he. *But others *said*: No, but he is like him. But he said: I am
10 he. *They said therefore to him: How were thy eyes
11 opened? *He answered: That man that is called Jesus, made clay, and anointed my eyes; and said to me: Go to the pool of Siloe, and wash. And I went, I
12 washed, and I see. *And they said to him: Where is
13 he? He saith: I know not. *They bring him that had
14 been blind to the Pharisees. *Now it was the Sabbath when Jesus made the clay and opened his eyes.

℣ 1—38. V Wednesday in Lent.

Again therefore the Pharisees asked him how he had 15
received his sight. But he said to them: He put clay
upon my eyes; and I washed, and I see. *Some there- 16
fore of the Pharisees said: This man is not of God, who
keepeth not the Sabbath. But others said: How can a
man that is a sinner do such miracles? And there was a
division among them. *They say therefore to the blind 17
man again: What sayest thou of him that hath opened thy
eyes? And he said: He is a prophet. *The Jews then 18
did not believe concerning him, that he had been blind
and had received his sight, until they called the parents
of him that had received his sight; * and asked them, 19
saying: Is this your son, who you say was born blind?
How then doth he now see? * His parents answered 20
them, and said: We know that this is our son, and that
he was born blind; * but how he now seeth, we know 21
not; or who hath opened his eyes, we know not: ask
himself; he is of age, let him speak for himself. *These 22
things his parents said, because they feared the Jews;
for the Jews had already agreed among themselves,
that if any man should confess him to be Christ, he
should be put out of the synagogue. * Therefore did 23
his parents say: He is of age, ask him. * They there- 24
fore called the man again that had been blind, and said
to him: Give glory to God; we know that this man
is a sinner. * He said therefore to them: If he be a sin- 25
ner, I know not: one thing I know, that whereas I was
blind, now I see. * They said then to him: What did 26
he to thee? How did he open thy eyes. *He answered 27
them: I have told you already, and you have heard;
Why would you hear it again? Will you also become
his disciples? *They reviled him therefore, and said: 28
Be thou his disciple; but we are the disciples of Mo-
ses. * We know that God spoke to Moses; but as to 29
this man, we know not from whence he is. *The man 30

answered and said to them: Why, herein is a wonderful thing that you know not from whence he is, and he
31 hath opened my eyes: * now we know that God doth not hear sinners; but if a man be a server of God, and
32 doth his will, him he heareth. * From the beginning of the world, it hath not been heard that any man hath
33 opened the eyes of one born blind. * Unless this man
34 were of God, he could not do any thing. * They answered and said to him: Thou wast wholly born in sins, and dost thou teach us! And they cast him out.
35 Jesus heard that they had cast him out; and when he had found him, he said to him: Dost thou believe
36 in the Son of God? * He answered, and said: Who is
37 he, Lord, that I may believe in him? *And Jesus said to him: Thou hast both seen him; and it is he that talk-
38 eth with thee. *And he said, I believe, Lord. And
39 falling down, he adored him." *And Jesus said: For judgment I am come into this world; that they who see not, may see; and they who see, may become blind.
40 *And some of the Pharisees, who were with him, heard;
41 and they said unto him: Are we also blind? * Jesus said to them: If you were blind, you should not have sin: but now you say, We see. Your sin remaineth.

CHAP. X.

Christ is the door and the good shepherd. He and his Father are one.

1 "AMEN, Amen I say to you: he that entereth not by the door into the sheep-fold, but climbeth up an-
2 other way, the same is a thief and a robber. * But he that entereth in by the door, is the shepherd of the sheep.
3 * To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and
4 leadeth them out. * And when he hath let out his own

sheep, he goeth before them; and the sheep follow him, because they know his voice. *But a stranger they 5
follow not, but fly from him, because they know not the voice of strangers. * This proverb Jesus spoke to 6
them. But they understood not what he spoke to them.

Jesus therefore said to them again: Amen, Amen I 7
say to you, I am the door of the sheep. *All *others*, 8
as many as have come, are thieves and robbers, and the sheep heard them not. *I am the door. By me if any 9
man enter in, he shall be saved: and he shall go in and go out, and shall find pastures. *The thief cometh not, 10
but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly." * "I am the good shepherd. The good shepherd giveth 11
his life for his sheep. * But the hireling, and he that 12
is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth; and the wolf catcheth, and scattereth the sheep: * and the 13
hireling flieth, because he is a hireling, and he hath no care for the sheep. *I am the good shepherd; and 14
I know mine, and mine know me. *As the Father 15
knoweth me, and I know the Father: and I lay down my life for my sheep. *And other sheep I have that are 16
not of this fold: them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd." * Therefore doth the Father love me; be- 17
cause I lay down my life, that I may take it again. *No 18
man taketh it away from me: but I lay it down of myself: and I have power to lay it down; and I have power to take it again. This commandment have I received of my Father.

A dissension rose again among the Jews for these 19

℣ 11. Isaias xl. 11.—Ezech. xxxiv. 23.—xxxvii. 24.
℣ 11—16. II Sunday aft. Easter.
℣ 15. Matt. xi. 27.—Luke x. 22.
℣ 17. Isaias liii. 7.

20 words. *And many of them said: He hath a devil and
21 is mad; Why hear you him? *Others said: These
are not the words of one that hath a devil. Can a devil
open the eyes of the blind?
22 "And it was the feast of the dedication at Jerusalem;
23 and it was winter. *And Jesus walked in the temple
24 in Solomon's porch. *The Jews therefore came round
about him, and said to him: How long dost thou hold
our souls in suspense? If thou be the Christ, tell us
25 plainly. *Jesus answered them: I speak to you, and
you believe not; the works that I do in the name of
26 my Father, they give testimony of me: *but you do
27 not believe, because you are not of my sheep. *My
sheep hear my voice; and I know them, and they follow
28 me; *and I give them life everlasting; and they shall
not perish for ever, and no man shall pluck them out
29 of my hand. *That which my Father hath given me,
is greater than all: and no man can snatch them out
30 of the hand of my Father. *I and the Father are one.
31 The Jews then took up stones to stone him. *Je-
32 sus answered them: Many good works I have shewed
you from my Father; for which of those works do you
33 stone me? *The Jews answered him: For a good
work we stone thee not, but for blasphemy; and because
34 that thou being a man, makest thyself God. *Jesus
answered them: Is it not written in your law, I said,
35 you are Gods? *If he called them Gods, to whom the
word of God was spoken, and the scripture cannot be
36 broken: *Do you say of him, whom the Father hath
sanctified and sent into the world, Thou blaspheme-
37 mest; because I said I am the Son of God? *If I do
38 not the works of my Father, believe me not. *But if

☩ ℣ 22. 1st Macchabees iv. 56. 59.
✠ ℣ 22—38. V Wednesday in Passion Week.
☩ ℣ 34. Psalm lxxxi. 6.

I do, though you will not believe me, believe the works; that you may know, and believe, that the Father is in me, and I in the Father." *They sought therefore to 39
take him; and he escaped out of their hands.

And he went again beyond the Jordan into that place 40
where John was baptizing first; and there he abode. *And many resorted to him, and they said: John in- 41
deed did no sign: *but all things whatsoever John said 42
of this man, were true. And many believed in him.

CHAP. XI.

Christ raises Lazarus to life. The Jews resolve his death.

"NOW there was a certain man sick, named La- 1
zarus of Bethania, of the town of Mary and of Martha her sister. *(And Mary was she that anointed the Lord 2
with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.) *His sisters therefore sent 3
to him, saying: Lord, behold he whom thou lovest is sick. *And Jesus hearing it, said to them: This sick- 4
ness is not unto death, but for the glory of God, that the son of God may be glorified by it. *Now Jesus 5
loved Martha, and her sister Mary, and Lazarus. *When he had heard therefore that he was sick, he 6
still remained in the same place two days. *Then af- 7
ter that he said to his disciples: Let us go into Judea again. *The disciples say to him: Rabbi, the Jews but 8
now sought to stone thee; and goest thou thither again? *Jesus answered: Are there not twelve hours of the 9
day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: *But if he walk 10
in the night, he stumbleth, because the light is not in him. *These things he said, and after that he said to 11
them: Lazarus our friend sleepeth; but I go that I may

✠ ℣ 1—45. V Friday in Lent. | = ℣ 2. Matthew xxvi. 7.—Luke vii. 37.—John xii. 3.

12 awake him out of sleep. * His disciples therefore said:
13 Lord, if he sleep, he shall do well. * But Jesus spoke of his death; and they thought that he spoke of the
14 repose of sleep. * Then therefore Jesus said to them
15 plainly: Lazarus is dead; * and I am glad for your sakes, that I was not there, that you may believe: but
16 let us go to him. * Thomas therefore, who is called Didymus, said to his fellow disciples: Let us also go, that we may die with him.
17 Jesus therefore came, and found that he had been
18 four days already in the grave. * (Now Bethania was
19 near Jerusalem about fifteen furlongs off.) *And many of the Jews were come to Martha and Mary, to com-
20 fort them concerning their brother. * Martha therefore, as soon as she heard that Jesus was come, went to
21 meet him; but Mary sat at home. * "Martha therefore said to Jesus: Lord, if thou hadst been here, my bro-
22 ther had not died: * but now also I know, that whatsoever thou wilt ask of God, God will give it thee.
23 * Jesus saith to her: Thy brother shall rise again.
24 * Martha saith to him: I know that he shall rise again
25 in the resurrection, at the last day. * Jesus said to her: I am the resurrection and the life; he that believeth
26 in me, although he be dead, shall live; * and every one that liveth and believeth in me, shall not die for ever.
27 Believest thou this? * She saith to him: Yea Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world."
28 And when she had said these things, she went, and called her sister Mary secretly, saying: The master is
29 come, and calleth for thee. * She, as soon as she heard
30 *this*, riseth quickly and cometh to him. * For Jesus was not yet come into the town: but he was still in

✠ ℣ 21—27. On the day of burial. | = ℣ 24. Luke xiv. 14.—John v. 29. —vi. 40.

that place where Martha had met him. *The Jews 31
therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there. *When Mary therefore was come where 32
Jesus was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. *Jesus therefore, when he saw 33
her weeping, and the Jews that were come with her weeping, groaned in the spirit, and troubled himself, *and said: Where have you laid him? They say to 34
him: Lord, come and see. *And Jesus wept. *The 35
Jews therefore said: Behold how he loved him. *But 36
some of them said: Could not he, that opened the eyes 37
of the man born blind, have caused that this man should not die? *Jesus therefore again groaning in himself, 38
cometh to the sepulchre: now it was a cave; and a stone was laid over it. *Jesus saith: Take away the 39
stone. Martha, the sister of him that was dead, saith to him. Lord, by this time he stinketh, for he is now of four days. *Jesus saith to her: Did not I say to 40
thee, that if thou believe, thou shalt see the glory of God? *They took therefore the stone away. And Jesus 41
lifting up his eyes, said: Father, I give thee thanks that thou hast heard me: *and I knew that thou hearest 42
me always; but because of the people who stand about, have I said it, that they may believe that thou hast sent me. *When he had said these things, he cried with a 43
loud voice: Lazarus, come forth! *And presently he 44
that had been dead came forth, bound feet and hands with winding-bands, and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.

Many therefore of the Jews who were come to Mary 45

= ℣ 37. John ix. 6.

and Martha, and had seen the things that Jesus did,
46 believed in him." * But some of them went to the
Pharisees, and told them the things that Jesus had
47 done. * "The chief-priests therefore, and the Pha-
risees, gathered a council, and said: What do we, for
48 this man doth many miracles? * If we let him alone
so, all will believe in him: and the Romans will come,
49 and take away our place and nation. * But one of them
named Caiphas, being the high-priest that year, said
50 to them: You know nothing, * neither do you con-
sider that it is expedient for you, that one man should
die for the people, and that the whole nation perish
51 not. *And this he spoke not of himself: but being
the high-priest of that year, he prophesied that Jesus
52 should die for the nation; * and not only for the nation,
but to gather together in one the children of God that
53 were dispersed. * From that day therefore they devised
54 to put him to death. * Wherefore Jesus walked no
more openly among the Jews, but he went into a coun-
try near the desert, unto a city that is called Ephrem,
and there he abode with his disciples."

55 And the Pasch of the Jews was at hand: and many
from the country went up to Jerusalem before the
56 Pasch to purify themselves. * They sought therefore
for Jesus; and they discoursed one with another, stand-
ing in the temple: What think you, that he is not come
to the festival day? And the chief-priests and the
Pharisees had given a commandment, that if any man
knew where he was, he should tell, that they might
apprehend him.

✠ ℣ 47—54. Friday in Passion week. = ℣ 49. John xviii. 14.

CHAP. XII.

The anointing of Christ's feet. His riding into Jerusalem upon an ass. A voice from heaven.

" JESUS therefore six days before the Pasch came to Bethania, where Lazarus had been dead, whom Jesus raised to life. *And they made him a supper there: 2
and Martha served, but Lazarus was one of them that were at table with him. *Mary therefore took a pound 3
of ointment of right spikenard, of great price, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. *Then one of his disciples, Judas Iscariot, 4
he that was about to betray him, said: *Why was not 5
this ointment sold for three hundred pence, and given to the poor? *Now he said this, not because he cared 6
for the poor; but because he was a thief, and having the purse, carried the things that were put therein. *Jesus therefore said: Let her alone, that she may 7
keep it against the day of my burial; *for the poor you 8
have always with you; but me you have not always. *A great multitude therefore of the Jews knew that he 9
was there; and they came not for Jesus's sake only, but that they might see Lazarus, whom he had raised from the dead." * "" But the chief-priests thought to kill 10
Lazarus also; *because many of the Jews by reason 11
of him went away, and believed in Jesus.

And on the next day a great multitude, that was come 12
to the festival day, when they had heard that Jesus was coming to Jerusalem, *took branches of palm-trees, 13
and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the

= ℣ 1. Matt. xxvi. 6.—Mark xiv. 3.
✠ ℣ 1—9. Monday in Holy week.

℣ 8. *For the Poor.* See Note on St. t. Matthew xxvi. 11. page 75.
✠ ℣ 10—36. Saturday Pass. week.

14 king of Israel! *And Jesus found a young ass, and
15 sat upon it as it is written: *Fear not, daughter of Sion:
16 behold thy king cometh sitting on an ass's colt. *These
things his disciples did not know at the first: but when
Jesus was glorified, then they remembered that these
things were written of him, and that they had done these
17 things to him. *The multitude therefore gave testi-
mony, which was with him when he called Lazarus
18 out of the grave, and raised him from the dead. *For
which reason also the people came to meet him, be-
19 cause they heard that he had done this miracle. *The
Pharisees therefore said among themselves: Do you
see that we prevail nothing; Behold, the whole world
is gone after him.

20 Now there were certain Gentiles among them who
21 came up to adore on the festival-day. *These there-
fore came to Philip, who was of Bethsaida of Galilee,
and desired him, saying: Sir, we would see Jesus.
22 *Philip cometh and telleth Andrew: again Andrew
23 and Philip told Jesus. *But Jesus answered them, say-
ing: The hour is come that the Son of man should be
24 glorified. *"Amen, Amen I say to you, unless the
25 grain of wheat falling into the ground die, *itself re-
maineth alone: but if it die, it bringeth forth much
fruit. He that loveth his life shall lose it; and he that
hateth his life in this world, keepeth it unto life eter-
26 nal. *If any man minister to me, let him follow me:
and where I am, there also shall my minister be. If
any man minister to me, him will my Father honour."
27 *Now is my soul troubled. And what shall I say? Fa-
ther, save me from this hour. But for this cause I

= ℣ 14. Zacharias ix. 9.—Matthew xxi. 7.—Mark xi. 7.—Luke xix. 35.

⊠ ℣ 24—26. Of a Martyr not Bp.

= ℣ 25. Matth. x. 39.—xvi. 25.—Mark viii. 35.—Luke ix. 24.—xvii. 33.

came unto this hour. * Father, glorify thy name. A 28
voice therefore came from heaven: I have both glorified it, and will glorify it again. *The multitude there- 29
fore that stood and heard, said that it thundered. Others said, an angel spoke to him. * Jesus answered, and 30
said: This voice came not because of me, but for your sakes. * "Now is the judgment of the world: now 31
shall the prince of this world be cast out. *And I, if 32
I be lifted up from the earth, will draw all things to myself. * (Now this he said, signifying what death he 33
should die.) *The multitude answered him: We have 34
heard out of the law, that Christ abideth for ever; and how sayest thou; The Son of man must be lifted up? Who is this Son of man? *Jesus therefore said to 35
them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness overtake you not; and he that walketh in darkness, knoweth not whither he goeth. *Whilst you have the light, be- 36
lieve in the light, that you may be the children of light." These things Jesus spoke, and he went away, and hid himself from them."

And whereas, he had done so many miracles before 37
them, they believed not in him: * That the saying of 38
Isaias the prophet might be fulfilled, which he said: Lord, who hath believed our hearing? And to whom hath the arm of the Lord been revealed? *Therefore 39
they could not believe, because Isaias said again: * He 40
hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand

✠ ℣ 31—36. Exaltation of the Holy Cross. 14 September.
= ℣ 34. Psalm cix. 4.—cxvi. 2.—Isaias xl. 8.—Ezechiel xxxvii. 25.
= ℣ 38. Psalm liii. i.—Rom. x. 16.
℣ 39. *They could not believe.* Because they would not, saith St. Augustin Tr. 33. in Joan. See the note on St. Mark iv. 12. page 95.
= ℣ 40. Isaias vi. 9.—Matt. xiii. 14.—Mark iv. 12.—Luke viii. 10.—Acts xxviii. 26.—Romans xi. 8.

with their heart, and be converted, and I should heal
41 them. *These things said Isaias when he saw his glory
42 and spoke of him. *However, many of the chief men also believed in him; but because of the Pharisees they did not confess *him*, that they might not be cast out of the
43 synagogue: *for they loved the glory of men more than the glory of God.

44 But Jesus cried and said: He that believeth in me,
45 doth not believe in me, but in him that sent me. *And
46 he that seeth me, seeth him that sent me. *I am come a light into the world; that whosoever believeth in me
47 may not remain in darkness. *And if any man hear my words, and keep them not, I do not judge him; for I came not to judge the world, but to save the
48 world. *He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have
49 spoken, the same shall judge him in the last day. *For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and
50 what I should speak. *And I know that his commandment is life everlasting. The things therefore that I speak, even as the Father said unto me, so do I speak.

CHAP. XIII.

Christ washes his disciples' feet. The treason of Judas. The new commandment of love.

1 "BEFORE the festival-day of the Pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father, having loved his own who were in the world, he loved them unto the end.
2 *And when supper was done, (the devil having now put into the heart of Judas Iscariot, the son of Simon,
3 to betray him) *knowing that the Father had given

= ℣ 48. Mark xvi. 16. —Luke xxii. 1.
= ℣ 1. Matt. xxvi. 2.—Mark xiv. 1. ✠ ℣ 1—15. Maunday Thursday.

him all things into his hands, and that he came from God, and goeth to God; * he riseth from supper, and 4
layeth aside his garments, and having taken a towel, girded himself. * After that, he putteth water into a 5
bason, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded.
* He cometh therefore to Simon Peter. And Peter 6
saith to him: Lord, dost thou wash my feet? * Jesus 7
answered and said to him: What I do, thou knowest not now, but thou shalt know hereafter. * Peter saith 8
to him: Thou shalt never wash my feet. Jesus answered him: If I wash thee not, thou shalt have no part with me. * Simon Peter saith to him: Lord, not 9
only my feet, but also my hands and my head. * Jesus 10
saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And ye are clean, but not all. * For he knew who he was that would be- 11
tray him; therefore he said: Ye are not all clean.

Then after he had washed their feet, and taken his 12
garments, being set down again, he said to them: Know you what I have done to you? * You call me Master 13
and Lord; and you say well: for so I am. * If then I, 14
being *your* Lord and Master, have washed your feet; you also ought to wash one another's feet. * For I have 15
given you an example, that as I have done to you, so you do also." * Amen, Amen I say to you: the servant 16
is not greater than his lord; neither is the apostle greater than he that sent him. * If you know these things, you 17
shall be blessed if you do them. * I speak not of you 18
all: I know whom I have chosen; but that the scripture may be fulfilled: He that eateth bread with me, shall lift up his heel against me. * At present I tell 19
you before it come to pass: that when it shall come to

= ℣ 16. Matt. x. 24.—Luke vi. 40. —John xv. 20.

= ℣ 18. Psalm xl. 10.

20 pass, you may believe that I am he. * Amen, Amen
I say to you, he that receiveth whomsoever I send, receiv-
eth me: and he that receiveth me, receiveth him that
21 sent me. * When Jesus had said these things, he was
troubled in spirit; and he testified, and said: Amen,
22 Amen I say to you, one of you shall betray me. * The
disciples therefore looked one upon another, doubting
23 of whom he spoke. * Now there was leaning on Jesus's
24 bosom one of his disciples, whom Jesus loved. * Simon
Peter therefore beckoned to him, and said to him:
25 Who is it of whom he speaketh? * He therefore lean-
ing on the breast of Jesus, saith to him: Lord, who is
26 it? * Jesus answered: He it is to whom I shall reach
bread dipped. And when he had dipped the bread, he
27 gave it to Judas Iscariot, *the son* of Simon. * And after
the morsel, Satan entered into him. And Jesus said to
28 him: That which thou dost, do quickly. * Now no man
at the table knew to what purpose he said this unto
29 him. * For some thought, because Judas had the purse,
that Jesus had said to him: Buy those things which
we have need of for the festival day: or that he should
30 give something to the poor. * He therefore having
received the morsel, went out immediately. And it
was night.

31 When he therefore was gone out, Jesus said: Now
is the Son of man glorified, and God is glorified in
32 him. * If God be glorified in him, God also will glo-
rify him in himself, and immediately will he glorify
33 him. * Little children, yet a little while I am with you.
You shall seek me: and as I said to the Jews: Whither
34 I go, you cannot come: So I say to you now. *A
new commandment I give unto you: That you love one

℣ 20. Matt. x. 40.—Luke x. 16.
℣ 21. Matt. xxvi. 21.—Mark xiv. 18.—Luke xxii. 21.
℣ 33. John vii. 34.
℣ 34. Levit. xix. 18.—Matt. xxii. 39.—John xv. 12.

another; as I have loved you, that you also love one another. * By this shall all men know that you are my 35
disciples, if you have love one for another. * Simon 36
Peter saith to him: Lord, whither goest thou? Jesus answered: Whither I go, thou canst not follow me now, but thou shalt follow hereafter. * Peter saith to him: 37
Why cannot I follow thee now? I will lay down my life for thee. * Jesus answered him: Wilt thou lay 38
down thy life for me? Amen, Amen I say to thee, the cock shall not crow, till thou deny me thrice.

CHAP. XIV.

Christ's discourse after his last supper.

" LET not your heart be troubled. You believe in 1
God, believe also in me. * In my Father's house there 2
are many mansions: if not, I would have told you, that I go to prepare a place for you. * And if I shall go, and 3
prepare a place for you: I will come again and will take you to myself, that where I am, you also may be.
* And whither I go you know, and the way you know. 4

Thomas saith to him: Lord, we know not whither 5
thou goest; and how can we know the way? * Jesus 6
saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me. * If you had 7
known me, you would without doubt have known my Father also: and from henceforth you shall know him, and you have seen him.

Philip saith to him: Lord, shew us the Father, and 8
it is enough for us. * Jesus saith to him: So long a 9
time have I been with you; and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou: Shew us the Father? * Do you not 10
believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself.

☩ ℣ 37. Matthew xxvi. 35.—Mark xiv. 29.—Luke xxii. 33. | ✠ ℣ 1—13. St. Philip and James Apostles. 1 May.

But the Father who abideth in me, he doth the
11 works. * Believe you not, that I am in the Father,
12 and the Father in me? * Otherwise believe for the very works sake. Amen, Amen I say to you, he that believeth in me, the works that I do, he also shall
13 do, and greater than these shall he do. * Because I go to the Father, and whatsoever you shall ask the Father in my name, that will I do:" that the Father may be
14 glorified in the Son. * If you shall ask me any thing
15 in my name, that I will do. * "If you love me, keep
16 my commandments. * And I will ask the Father, and he shall give you another Paraclete, that he may abide
17 with you for ever; * the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide
18 with you, and shall be in you. * I will not leave you
19 orphans: I will come to you. * Yet a little while, and the world seeth me no more; but you see me, because
20 I live, and you shall live. * In that day you shall know that I am in my Father, and you in me, and I in you.
21 * He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him."
22 Judas saith to him, not the Iscariot: Lord, how is it that thou wilt manifest thyself to us, and not to the
23 world? * Jesus answered, and said to him: "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make

= ℣ 13. Matth. vii. 7.—xxi. 22.—Mark xi. 24.—John xvi. 23.

✠ ℣ 15—21. Whitsunday Eve.

℣ 16. *Paraclete.* That is a comforter: Inasmuch as by inspiring prayer, he prays, as it were, in us, and pleads for us.—*For ever.* Hence it is evident that this spirit of truth was not only promised to the persons of the apostles, but also to their successors through all generations.

✠ ℣ 23—31. Whit-Sunday.

our abode with him: *he that loveth me not, keepeth 24
not my words. And the word which you have heard is
not mine; but the Father's who sent me. *These 25
things have I spoken to you, abiding with you. *But 26
the Paraclete, the Holy Ghost, whom the Father will
send in my name, he will teach you all things, and
bring all things to your mind, whatsoever I shall have
said to you. *Peace I leave with you, my peace I give 27
unto you; not as the world giveth, do I give unto you.
Let not your heart be troubled, nor let it be afraid.
*You have heard that I said to you: I go away and I 28
come unto you. If you loved me, you would indeed be
glad, because I go to the Father, for the Father is
greater than I. *And now I have told you before it 29
come to pass: that when it shall come to pass, you may
believe. *I will not now speak many things with you; 30
for the prince of this world cometh, and in me he hath
not any thing: *but that the world may know that I 31
love the Father, and as the Father hath given me com-
mandment, so do I." Arise, let us go hence.

CHAP. XV.

A continuation of Christ's discourse to his disciples.

"I AM the true vine; and my Father is the hus- 1
bandman. *Every branch in me, that beareth not fruit, 2
he will take away: and every one that beareth fruit, he
will purge it, that it may bring forth more fruit. *Now 3
you are clean, by reason of the word which I have spo-
ken to you. *Abide in me, and I in you. As the branch 4
cannot bear fruit of itself, unless it abide in the vine,

℣ 26. *Teach you all things.* Observe that the HolyGhost is here promised to the apostles and their successors, particularly in order to teach them all truth, and to preserve them from error.

℣ 28. *Greater than I.* Christ as man is inferior to the Father.
= ℣ 31. Acts ii. 22, 23.
✠ ℣ 1—7. Of a martyr in Pascal time.
= ℣ 3. John xiii. 10.

5 so neither can you, unless you abide in me. * " I am
the vine, you the branches; he that abideth in me, and
I in him, the same beareth much fruit: for without me
6 you can do nothing. * If any one abide not in me: he
shall be cast forth as a branch, and shall wither, and
they shall gather him up, and cast him into the fire,
7 and he burneth. * If you abide in me, and my words
abide in you, you shall ask whatever you will, and it
8 shall be done unto you." * In this is my Father glorified;
that you bring forth very much fruit, and become my dis-
9 ciples. * As the Father hath loved me, I also have loved
10 you. Abide in my love. * If you keep my command-
ments, you shall abide in my love: as I also have kept
my Father's commandments, and do abide in his love.
11 * These things I have spoken to you, that my joy may
12 be in you, and your joy may be filled." * " This is my
commandment, that you love one another as I have
13 loved you. * Greater love than this no man hath, that
14 a man lay down his life for his friends. * You are my
15 friends, if you do the things that I command you. * I
will not now call you servants: for the servant knoweth
not what his Lord doth. But I have called you friends;
because all things whatsoever I have heard of my Fa-
16 ther, I have made known to you. * You have not cho-
sen me; but I have chosen you, and have appointed
you, that you should go, and should bring forth fruit;
and your fruit should remain: that whatsoever you shall
ask of the Father in my name, he may give it you."
17 * " These things I command you, that you love one
another.

18 If the world hate you, know ye that it hath hated

℣ 5—11. Of many martyrs in Pascal time.
℣ 12. John xiii. 34.—Ephes. v. 2.—1st Thessalonians iv. 9.
℣ 12—16. Eve of an apostle.
℣ 16. Matthew xxviii. 19.
℣ 17. 1st John iii. 11.—iv. 7.
℣ 17—25. SS. Simon and Jude Apostles. 28 October.

me before you. * If you had been of the world, the 19
world would love its own; but because you are not
of the world, but I have chosen you out of the
world, therefore the world hateth you. * Remember 20
my word that I said to you: The servant is not greater
than his master. If they have persecuted me, they will
also persecute you: if they have kept my word, they
will keep yours also. * But all these things they will do 21
to you for my name's sake because, they know not him
that sent me. * If I had not come, and spoken to them 22
they would not have sin: but now they have no excuse
for their sin. * He that hateth me, hateth my Father 23
also. * If I had not done among them the works that 24
no other man hath done, they would not have sin: but
now they have both seen and hated both me and my
Father. * But that the word may be fulfilled which is 25
written in their law: They hated me without cause."

" But when the Paraclete cometh whom I will send 26
you from the Father, the spirit of truth, who proceed-
eth from the Father, he shall give testimony of me:
* and you also shall give testimony, because you are 27
with me from the beginning.

CHAP. XVI.

The conclusion of Christ's last discourse to his disciples.

THESE things have I spoken to you, that you may 1
not be scandalized. * They will put you out of the sy- 2
nagogues: yea the hour cometh, that whosoever killeth
you, will think that he doth a service to God. * And 3
these things will they do to you, because they have not

=℣ 20. Matth. x. 24.—John xiii. 16.=Matt. xxiv. 9.

=℣ 25. Psalm xxiv. 19.

℣ 26. *Whom I will send.* This proves against the modern Greeks, that the Holy Ghost proceedeth from the Son, as well as from the Father: otherwise he could not be sent by the Son.

=℣ 26. Luke xxiv. 48.

✠℣ 26—xvi. 4. Sunday after Ascension.

4 known the Father nor me. * But these things I have told you: that when the hour shall come, you may remember that I told you of them."

5 But I told you not these things from the beginning, because I was with you: "and now I go to him that sent me, and none of you asketh me: Whither goest
6 thou? *But because I have spoken these things to you,
7 sorrow hath filled your heart. *But I tell you the truth, it is expedient for you that I go; for if I go not, the Paraclete will not come to you: but if I go, I will send
8 him to you. *And when he is come, he will convince the
9 world of sin, and of justice, and of judgment: *of sin,
10 because they believed not in me: * and of justice, because I go to the Father; and you shall see me no longer:
11 * and of judgment, because the prince of this world is
12 already judged. *I have yet many things to say to you:
13 but you cannot bear them now. * But when he, the spirit of truth, is come, he will teach you all truth: for he shall not speak of himself; but what things soever he shall hear, he shall speak, and the things
14 that are to come he shall shew you. * He shall glorify me; because he shall receive of mine, and shall shew
15 it to you." *All things whatsoever the Father hath are mine. Therefore I said: that he shall receive of mine,
16 and shew it to you. *"A little while, and now you shall not see me; and again a little while, and you shall see me: because I go to the Father.

17 Then some of his disciples said one to another: What is this that he saith to us: A little while, and you shall not see me; and again a little while and you
18 shall see me; and because I go to the Father? *They said therefore: What is this that he saith, A little

℣ 5—14. IV Sund. after Easter.
℣ 13. *Will teach you all truth.* See Note on xiv. ℣ 26. page 269.
℣ 16—22. III Sunday after Easter.

while? We know not what he speaketh. *And Jesus 19
knew that they had a mind to ask him, and he said to them: Of this do you enquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me. *"Amen, 20
Amen I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. *A 21
woman when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy, that a man is born into the world. *So also you, now 22
indeed have sorrow: but I will see you again, and your heart shall rejoice; and your joy no man shall take from you." *And in that day you shall not ask me any thing. 23
"Amen, Amen I say to you, if you ask the Father any thing in my name, he will give it you. *Hitherto you 24
have not asked any thing in my name: ask and you shall receive, that your joy may be full. *These things 25
I have spoken to you in proverbs. The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. *In that day you shall 26
ask in my name; and I say not to you, that I will ask the Father for you: *for the Father himself loveth you, 27
because you have loved me, and have believed that I came out from God. *I came forth from the Father, 28
and am come into the world: again I leave the world, and I go to the Father.

His disciples say to him: Behold now thou speakest 29
plainly, and speakest no proverb. *Now we know that 30
thou knowest all things, and thou needest not that any man should ask thee: By this we believe that thou

℣ 20—22. Many martyrs in Pascal time.
= ℣ 23. Matth. vii. 7.—xxi. 22.—Mark xi. 24.—Luke xi. 9.—John xiv. 13—James i. 5.
℣ 23—30. V Sunday after Easter.

31 comest forth from God." *Jesus answered them: Do
32 you now believe? *Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: and yet I am not
33 alone, because the Father is with me. *These things I have spoken to you, that in me you may have peace. In the world you shall have distress, but have confidence, I have overcome the world.

CHAP. XVII.

Christ's prayer for his disciples.

1 THESE things Jesus spoke: " and lifting up his eyes to heaven, he said: Father, the hour is come, glo-
2 rify thy Son, that thy Son may glorify thee: *as thou hast given him power over all flesh, that he may give
3 eternal life to all, whom thou hast given him. *Now this is eternal life that they may know thee, the only
4 true God, and Jesus Christ, whom thou hast sent. *I have glorified thee on the earth: I have finished the
5 work which thou gavest me to do: *and now glorify thou me, O Father, with thyself, with the glory which
6 I had, before the world was, with thee. *I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou
7 gavest them: and they have kept thy word, *now they have known that all things which thou hast given me
8 are from thee: *because the words which thou gavest me, I have given to them; and they have received them, and have known in very deed, that I came out from thee, and they have believed that thou didst send me.
9 *I pray for them: I pray not for the world, but for them whom thou hast given me; because they are thine:
10 *and all my things are thine, and thine are mine:

=℣ 32. Matthew xxvi. 31.—Mark xiv. 27.

✠ 1—11. Eve of Ascension.
=℣ 2. Matthew xxviii. 18.

and I am glorified in them. *And now I am not in 11
the world, and these are in the world, and I come to
thee." Holy Father keep them in thy name, whom thou
hast given me: that they may be one, as we also are.
*While I was with them, I kept them in thy name. 12
Those whom thou gavest me have I kept, and none of
them is lost, but the son of perdition, that the scripture
may be fulfilled. *And now I come to thee, and these 13
things I speak in the world, that they may have my
joy filled in themselves. *I have given them thy word, 14
and the world hath hated them, because they are not of
the world, as I also am not of the world. * I pray not 15
that thou shouldst take them out of the world, but that
thou should keep them from evil. *They are not of 16
the world, as I also am not of the world. * Sanctify 17
them in truth. Thy word is truth. *As thou hast sent 18
me into the world, I also have sent them into the
world. *And for them do I sanctify myself; that they 19
also may be sanctified in truth. *And not for them only 20
do I pray, but for them also who through their word
shall believe in me: * that they all may be one, as 21
thou, Father, in me, and I in thee; that they also may
be one in us: that the world may believe that thou hast
sent me. *And the glory which thou hast given me, I 22
have given to them; that they may be one, as we also
are one. * I in them, and thou in me; that they may 23
be made perfect in one; and the world may know that
thou hast sent me, and hast loved them, as thou hast
also loved me. * Father, I will, that where I am, they 24
also whom thou hast given me may be with me: that
they may see my glory which thou hast given me, be-
cause thou hast loved me before the creation of the
world. * Just Father, the world hath not known thee: 25
but I have known thee; and these have known, that

= ℣ 12. John xviii. 9.—Psalm cviii. 8.

26 thou hast sent me. *And I have made known thy name to them, and will make it known: that the love where-with thou hast loved me may be in them, and I in them.

CHAP. XVIII.

The history of the passion of Christ.

1 "WHEN Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.
2 *And Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with
3 his disciples. *Judas therefore having received a band of soldiers, and servants from the chief-priests and the Pharisees, cometh thither with lanterns, and torches,
4 and weapons. *Jesus therefore knowing all things that should come upon him, went forth, and said to them:
5 Whom seek ye? *They answered him, Jesus of Nazareth. Jesus saith to them: I am he. And Judas also,
6 who betrayed him, stood with them. *As soon therefore as he had said to them, I am he; they went back-
7 ward, and fell to the ground. *Again therefore he asked them: Whom seek ye? And they said: Jesus of Na-
8 zareth. *Jesus answered, I have told you, that I am he. If therefore you seek me, let these go their way.
9 *That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any
10 one. *Then Simon Peter having a sword, drew it; and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Mal-
11 chus. *Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath

=℣ 1. 2d Kings xv. 23.—Matth. xxvi. 36.—Mark xiv. 32.—Luke xxii. 39.
✠℣ 1—xix. 42. Good Friday.
=℣ 3. Matt. xxvi. 47.—Mark xiv. 43.—Luke xxii. 47.
=℣ 9. John xvii. 12.

given me, shall I not drink it? *Then the band, and 12
the tribune, and the servants of the Jews took Jesus,
and bound him. *And they led him away to Annas 13
first, for he was father-in-law to Caiphas, who was the
high-priest of that year. *Now Caiphas was he who 14
had given the counsel to the Jews: That it was expe-
dient that one man should die for the people.

*And Simon Peter followed Jesus, and so did an- 15
other disciple. And that disciple was known to the
high-priest, and went in with Jesus into the court of
the high-priest. *But Peter stood at the door without. 16
The other disciple therefore who was known to the
high-priest, went out, and spoke to the portress; and
brought in Peter. *The maid therefore that was por- 17
tress, saith to Peter: Art not thou also one of this man's
disciples? He saith: I am not. *Now the servants and 18
ministers stood at a fire of coals, because it was cold,
and warmed themselves. And with them was Peter
also standing, and warming himself.

The high-priest therefore asked Jesus of his disciples, 19
and of his doctrine. *Jesus answered him: I have spo- 20
ken openly to the world: I have always taught in the
synagogue, and in the temple whither all the Jews re-
sort; and in secret I have spoken nothing. *Why ask- 21
est thou me? Ask them who have heard what I have
spoken unto them: Behold they know what things I
have said. *And when he had said these things, one of 22
the servants standing by, gave Jesus a blow, saying:
Answerest thou the high-priest so? *Jesus answered 23
him: If I have spoken evil, give testimony of the evil;
but if well, why strikest thou me?

And Annas sent him bound to Caiphas the high- 24

= ℣ 13. Luke iii. 2.
= ℣ 14. John xi. 49.
= ℣ 16. Matt. xxvi. 58.—Mark xiv. 54.—Luke xxii. 55.
= ℣ 24. Matt. xxvi. 57.—Mark xiv. 53.—Luke xxii. 54.

priest. *And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. * One of the servants of the high-priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? * Again therefore Peter denied; and immediately the cock crew. Then they lead Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch. * Pilate therefore went out to them, and said: What accusation bring you against this man? * They answered and said to him: If he were not a malefactor, we would not have delivered him up to thee. * Pilate therefore said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. * That the word of Jesus might be fulfilled which he said, signifying what death he should die. Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the king of the Jews? * Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me? * Pilate answered: Am I a Jew? Thy own nation, and the chief-priests have delivered thee up to me: What hast thou done? * Jesus answered, my kingdom is not of this world: if my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but now my kingdom is not from hence. * Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest, that I am a king. For this was I born, and for this came I into the world; that I

= ℣ 25. Matt. xxvi. 69.—Mark xiv. 67.—Luke xxii. 56.
= ℣ 28. Matt. xxvii. 2.—Mark xv. 1.—Luke xxiii. 1.—Acts x. 28.—xi. 3.
= ℣ 32. Matthew xx. 19.
= ℣ 33. Matt. xxvii. 11.—Mark xv. 2.—Luke xxiii. 3.

should give testimony to the truth: every one that is of the truth, heareth my voice. *Pilate saith to him: What is truth? 38

And when he said this, he went out again to the Jews, and saith to them: I find no cause in him. *But you have a custom that I should release one unto you at the Pasch: will you therefore that I release unto you the king of the Jews? *Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. 39 40

CHAP. XIX.

The continuation of the history of the passion of Christ.

THEN therefore Pilate took Jesus, and scourged him. *And the soldiers platting a crown of thorns, put it upon his head, and they put on him a purple garment. *And they came to him, and said: Hail, king of the Jews; and they gave him blows. *Pilate therefore went forth again, and saith to them: Behold I bring him forth unto you, that you may know that I find no cause in him. *(Jesus therefore came forth, bearing the crown of thorns, and the purple garment.) And he saith to them: Behold the man. *When the chief-priests therefore, and the servants had seen him, they cried out, saying: Crucify him, crucify him! Pilate saith to them: Take him you and crucify him; for I find no cause in him. *The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. 1 2 3 4 5 6 7

When Pilate therefore had heard this saying, he feared the more. *And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. *Pilate therefore saith to him: Speak- 8 9 10

=℣ 39. Matt. xxvii. 15.—Mark xv. 6.—Luke xxiii. 17.

=℣ 1. Matthew xxvii. 27.—Mark xv. 16.

est thou not to me! knowest thou not that I have power to crucify thee, and I have power to release thee?
11 *Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin.
12 And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend; for whosoever mak-
13 eth himself a king, speaketh against Cæsar. * Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment-seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha.
14 *And it was the parasceve of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king?
15 * But they cried out: Away with him! away with him! crucify him! Pilate saith to them: Shall I crucify your king? The chief-priests answered: We have no king
16 but Cæsar. * Then therefore he delivered him to them for to be crucified.
17 And they took Jesus, and led him forth. *And bearing his own cross, he went forth to that place which
18 is called Calvary, but in Hebrew Golgotha: * where they crucified him, and with him two others, one on
19 each side, and Jesus in the midst. * And Pilate wrote a title also; and he put it upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE
20 JEWS. *This title therefore many of the Jews did read, because the place where Jesus was crucified, was nigh to the city: and it was written in Hebrew, in Greek,
21 and in Latin. *Then the chief-priests of the Jews said to Pilate: Write not, *The king of the Jews;* but that
22 he said, I am the king of the Jews, * Pilate answered: What I have written, I have written.

= ℣ 17. Matthew xxvii. 33.—Mark xv. 22.—Luke xxiii. 33.

The soldiers therefore, when they had crucified him, 23
took his garments, and they made four parts, to every
soldier a part, and also his coat. Now the coat was
without seam, woven from the top throughout. * They 24
said then one to another: Let us not cut it, but let us
cast lots for it whose it shall be. That the scripture
might be fulfilled, saying: They have parted my gar-
ments among them, and upon my vesture they have
cast lot. And the soldiers indeed did these things.

" Now there stood by the cross of Jesus, his mother 25
and his mother's sister, Mary of Cleophas, and Mary
Magdalen. * When Jesus therefore had seen his mo- 26
ther and the disciple standing whom he loved, he saith
to his mother: Woman, behold thy son. * After that, 27
he saith to the disciple: Behold thy mother. And from
that hour the disciple took her to his own."

" Afterwards Jesus knowing that all things were now 28
accomplished that the scripture might be fulfilled, said:
I thirst. * Now there was a vessel set there full of vi- 29
negar; and they putting a sponge full of vinegar about
hyssop, put it to his mouth. * Jesus therefore, when 30
he had taken the vinegar, said: It is consummated.
And bowing his head, he gave up the ghost.

" Then the Jews, (because it was the parasceve) that 31
the bodies might not remain upon the cross on the
Sabbath-day, (for that was a great Sabbath-day) be-
sought Pilate that their legs might be broken, and that
they might be taken away. * The soldiers therefore 32
came; and they broke the legs of the first, and of the
other that was crucified with him. * But after they 33
were come to Jesus, when they saw that he was already

= ℣ 23. Matt. xxvii. 35.—Mark xv. 24.—Luke xxiii. 34.
= ℣ 24. Psalm xxi. 19.
✠ ℣ 25—27. Votive of the Blessed Virgin Mary.
= ℣ 28. Psalm lxviii. 22.
✠ ℣ 28—35. Votive of the Passion.
℣ 31. *Paraseve.* The day of preparation, or eve of the Sabbath.
✠ ℣ 31—35. Of the Sacred Heart.

34 dead, the did not break his legs; * but one of the soldiers with a spear opened his side, and immediately
35 there came out blood and water. *And he that saw it hath given testimony: and his testimony is true." And he knoweth that he saith true, that you also may
36 believe. * For these things were done, that the scripture might be fulfilled: You shall not break a bone of
37 him. *And again another scripture saith: They shall look on him whom they pierced.
38 And after these things, Joseph of Arimathea, (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came
39 therefore and took away the body of Jesus. *And Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about
40 an hundred pound *weight*. * They took therefore the body of Jesus, and bound it in linen cloths with the
41 spices, as the manner of the Jews is to bury. * Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no
42 man yet had been laid. * There therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand."

CHAP. XX.

Christ's resurrection, and manifestation to his disciples.

1 " AND on the first day of the week, Mary Magdalen cometh early, when it was yet dark, unto the sepulchre; and she saw the stone taken away from the

℣ 36. Exodus xii. 46.—Numbers ix. 12.
℣ 37. Zacharias xii. 10.
℣ 38. Matth. xxvii. 57.—Mark xv. 43.—Luke xxiii. 50.
℣ 39. John iii. 2.
℣ 1. Matt. xxviii. 1.—Mark xvi. 1.—Luke xxiv. 1.
℣ 1—9. Low Saturday.

sepulchre. * She ran therefore, and cometh to Simon 2
Peter, and to the other disciple whom Jesus loved, and
saith to them: They have taken away the Lord out of
the sepulchre, and we know not where they have laid
him.

Peter therefore went out, and that other disciple, 3
and they came to the sepulchre. *And they both ran 4
together, and that other disciple did out-run Peter, and
came first to the sepulchre. *And when he had stooped 5
down, he saw the linen cloths lying; but yet he went
not in. * Then cometh Simon Peter, following him, 6
and went into the sepulchre, and saw the linen cloths
lying; * and the napkin that had been about his head, 7
not lying with the linen cloths, but apart, wrapt up into
one place. *Then that other disciple also went in, who 8
came first to the sepulchre; and he saw and believed:
* for as yet they knew not the scripture, that he must 9
rise again from the dead." *The disciples therefore de- 10
parted again to their home.

" But Mary stood at the sepulchre without, weeping. 11
Now as she was weeping, she stooped down, and looked
into the sepulchre: * and she saw the two angels in 12
white, sitting, one at the head, and one at the feet,
where the body of Jesus had been laid. * They say to 13
her: Woman, why weepest thou? She saith to them:
Because they have taken away my Lord, and I know
not where they have laid him. * When she had thus 14
said, she turned herself back, and saw Jesus standing;
and she knew not that it was Jesus. * Jesus saith to 15
her: Woman, why weepest thou? Whom seekest thou?
She, thinking that it was the gardener, saith to him: Sir,
if thou hast taken him hence, tell me where thou hast
laid him: and I will take him away. * Jesus saith to 16

=℣ 11. Matt. xxviii. 1.—Mark xvi. 5.—Luke xxiv. 4. | ✠℣ 11—18. Easter Thursday.

her: Mary. She turning, saith to him: Rabboni (which
17 is to say, master). * Jesus saith to her: Do not touch me, for I am not yet ascended to my Father; but go to my brethren, and say to them: I ascend to my Father and to your Father, to my God and your God.
18 * Mary Magdalen cometh and telleth the disciples: I have seen the Lord, and these things he said to me."
19 " Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace
20 be to you. * And when he had said this, he shewed them his hands and his side. The disciples therefore
21 were glad when they saw the Lord. * He said therefore to them again: Peace be to you. As the Father
22 hath sent me, I also send you. * When he had said this, he breathed on them; and he said to them: Re-
23 ceive ye the Holy Ghost: * Whose sins you shall forgive, they are forgiven them; and whose *sins* you shall retain,
24 they are retained." * " Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus
25 came. * The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side, I will not believe.
26 And after eight days, again his disciples were with-

=℣ 19. Mark xvi. 14.—Luke xxiv. 36.—1st Corinthians xv. 5.

℣ 19. *The doors were shut.* The same power which could bring Christs whole body, entire in all its dimensions, through the doors, can, without the least question, make the same body really present in the sacrament; though both the one and the other be above our comprehension.

✠℣ 19—23. For Peace.
✠℣ 19—31. Low Sunday.
=℣ 23. Matthew xviii. 18.

℣ 23. *Whose sins,* &c. See here the commission, stamped by the broad seal of heaven, by virtue of which the pastors of Christ's church, absolve repenting sinners upon their confession.

✠℣ 24—29. St. Thomas Apostle. 21 December.

in; and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. * Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; and be not faithless but believing. * Thomas answered, and said to him: My Lord, and my God. * Jesus saith to him: Because thou hast seen me, Thomas, thou hast believed: Blessed are they that have not seen and have believed." * Many other signs also did Jesus, in the sight of his disciples, which are not written in this book. * But these are written, that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in his name."

27 28 29 30 31

CHAP. XXI.

Christ manifests himself to his disciples by the sea-side, and gives Peter the charge of his sheep.

"AFTER this Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed *himself* after this manner. * There were together Simon Peter, and Thomas, who is called Didymus, and Nathaniel, who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. * Simon Peter saith to them: I go a-fishing. They say to him: We also come with thee. And they went forth and entered into the ship; and that night they caught nothing. * But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. * Jesus therefore said to them: Children, have you any meat? They answered him, No. * He saith to them: Cast the net on the right side of the ship; and you shall find. They cast therefore: and now they were not able to draw it for the multitude of fishes. * That disciple

1 2 3 4 5 6 7

= ℣ 30. John xxi. 25. ✠ ℣ 1—14. Easter Wednesday.

therefore whom Jesus loved, said to Peter: It is the Lord. Simon Peter, when he had heard that it was the Lord, girt his coat about him (for he was naked) and
8 cast himself into the sea. * But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the
9 net with fishes. *As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and
10 bread. * Jesus saith to them: Bring hither of the fishes
11 which you have now caught. * Simon Peter went up, and drew the net to land, full of great fishes, one hundred fifty-three. And although they were so many,
12 the net was not broken. * Jesus saith to them: Come and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.
13 * And Jesus cometh and taketh bread, and giveth them,
14 and fish in like manner. * This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead."

15 When therefore they had dined, " Jesus saith to Simon Peter: Simon, *son* of John, lovest thou me more than these? He saith to him: Yea, Lord: thou knowest that I love thee. He saith to him: Feed my lambs.
16 * He saith to him again: Simon, *son* of John, lovest thou me: He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.
17 * He said to him the third time: Simon, *son* of John, lovest thou me? Peter was grieved, because he said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that

℣ 15—19. Eve of SS. Peter and Paul. 28 June.

℣ 17. *Feed my sheep.* Our Lord had promised the spiritual supremacy to St. Peter; (St. Matt. xvi. 19:) and here fulfills that promise, by charging him with the superintendency of all his sheep, without exception; and consequently of his whole flock, that is, of his whole church.

I love thee. He said to him: Feed my sheep. *Amen, 18
Amen I say to thee, when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. *And this he said, signifying 19
by what death he should glorify God." "And when he had said this, he saith to him: Follow me. *Peter 20
turning about, saw that disciple whom Jesus loved, following, who also leaned on his breast at supper, and said, Lord, who is he that shall betray thee? *Him 21
therefore when Peter had seen, he saith to Jesus: Lord, and what *shall* this man *do?* *Jesus saith to him: So 22
I will have him to remain till I come, what is it to thee? follow thou me. *This saying therefore went abroad 23
among the brethren, that that disciple should not die. And Jesus did not say to him, he should not die; but, So I will have him to remain till I come, what is it to thee? *This is that disciple who giveth testimony of 24
these things, and hath written these things: and we know that his testimony is true."

But there are also many other things which Jesus 25
did: which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written.

℣ 18. 2d Peter i. 14.
℣ 19—24. St. John the Evangelist. 27 December.
℣ 20. John xiii. 23.
℣ 25. John xx. 30.

THE

ACTS OF THE APOSTLES.

CHAP. I.

The ascension of Christ. Mathias is chosen in place of Judas.

1 "THE former treatise I made, O Theophilus, of all
2 things which Jesus began to do and to teach, * until
the day on which giving commandments by the Holy
Ghost to the apostles whom he had chosen, he was
3 taken up: *to whom also he shewed himself alive after
his passion, by many proofs, for forty days appearing
4 to them, and speaking of the kingdom of God. *And
eating together with them, he commanded them, that
they should not depart from Jerusalem, but should wait
for the promise of the Father, which you have heard,
5 (saith he,) by my mouth: *for John indeed baptized
with water, but you shall be baptized with the Holy
6 Ghost not many days hence. *They therefore who
were come together, asked him, saying: Lord, wilt
thou at this time restore again the kingdom to Israel?
7 *But he said to them: It is not for you to know the
times or moments, which the Father hath put in his
8 own power: *but you shall receive the power of the
Holy Ghost coming upon you, and you shall be wit-
nesses unto me in Jerusalem, and in all Judea, and
Samaria, and even to the uttermost part of the earth.
9 *And when he had said these these things, while they

℣ 1—11. Ascension-day.
=℣ 4. Luke xxiv. 49.—John xiv. 26.=Matthew iii. 11.
=℣ 5. Mark i. 8.—Luke iii. 16. —John i. 26.
=℣ 8. Acts ii. 2.=Luke xxiv. 48.

looked on, he was raised up: and a cloud received him out of their sight. *And while they were beholding 10
him going up to heaven, behold two men stood by them in white garments, *who also said: Ye men of Gali- 11
lee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come as you have seen him going into heaven."

Then they returned to Jerusalem from the mount 12
that is called Olivet, which is nigh Jerusalem, within a Sabbath-day's journey. *And when they were come 13
in, they went up into an upper room, where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alpheus, and Simon Zelotes, and Jude *the brother* of James. *All 14
these were persevering with one mind in prayer with the women, and Mary the mother of Jesus, and with his brethren.

" In those days Peter rising up in the midst of the 15
brethren, said: (now the number of persons together was about a hundred and twenty) *Men brethren, the scrip- 16
ture must needs be fulfilled which the Holy Ghost spoke before by the mouth of David concerning Judas, who was the leader of them that apprehended Jesus: *who was 17
numbered with us, and had obtained part of this ministry. *And he indeed hath possessed a field of the reward 18
of iniquity, and being hanged, burst asunder in the midst; and all his bowels gushed out. *And it became 19
known to all the inhabitants of Jerusalem: so that the same field was called in their tongue, Haceldama, that is to say, the field of blood. * For it is written in the 20
book of Psalms: Let their habitation become desolate, and let there be none to dwell therein; and his bishoprick let another take. * Wherefore of these men 21

℣ 15—26. St. Mathias. Feb. 24.
= ℣ 16. Ps. xl. 10.—John xiii. 18.
= ℣ 18. Matthew xvii. 7.
= ℣ 20. Psalm lxviii. 26.=cviii. 8.

who have companied with us, all the time that the Lord
22 Jesus came in and went out among us, * beginning from the baptism of John until the day wherein he was taken up from us, one of these must be made a witness with us of his resurrection.
23 And they appointed two, Joseph called Barsabas,
24 who was surnamed Justus, and Matthias. *And praying, they said: Thou, Lord, who knowest the hearts of all men, shew whether of these two, thou hast cho-
25 sen, * to take the place of this ministry and apostleship, from which Judas hath by transgression fallen, that he
26 might go to his own place. *And they gave them lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles."

CHAP. II.

The disciples receive the Holy Ghost. Peter's sermon to the people. The piety of the first converts.

1 " AND when the days of the Pentecost were accom-
2 plished, they were all together in one place: *And suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house
3 where they were sitting. *And there appeared to them parted tongues, as it were, of fire, and it sat upon every
4 one of them: * and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak.
5 Now there were dwelling at Jerusalem Jews, devout
6 men out of every nation under heaven. *And when this was noised abroad, the multitude came together, and were confounded in mind, because that every man
7 heard them speak in his own tongue. *And they were

℣ 1—11. Pentecost.
℣ 4. Matthew iii. 11.—Mark i. 8.—Luke iii. 16.—John vii. 39.—Acts i. 8.—xi. 16.—xix. 6.

all amazed, and wondered, saying: Behold are not all these that speak, Galileans; * and how have we heard 8
every man our own tongue, wherein we were born? *Parthians, and Medes, and Elamites, and inhabitants 9
of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, * Phrygia and Pamphilia, Egypt, and the parts 10
of Lybia about Cyrene, and strangers of Rome, * Jews 11
also, and proselytes, Cretes, and Arabians: we have heard them speak in our own tongues the wonderful works of God." *And they were all astonished, and 12
wondered, saying one to another: What meaneth this? * But others mocking, said: These men are full of 13
new wine.

"But Peter standing up with the eleven, lifted up 14
his voice, and spoke to them: Ye men of Judea, and all you that dwell in Jerusalem, be this known to you, and with your ears receive my words. * For these are 15
not drunk, as you suppose, seeing it is but the third hour of the day: * but this is that which was spoken of 16
by the prophet Joel: *And it shall come to pass in the 17
last days (saith the Lord) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. *And upon my servants, 18
indeed, and upon my hand-maids, will I pour out in those days of my spirit, and they shall prophesy: * and 19
I will shew wonders in the heaven above, and signs on the earth beneath, blood and fire, and vapour of smoke. * The sun shall be turned into darkness, and the moon 20
into blood before the great and manifest day of the Lord come. *And it shall come to pass, that whosoever 21
shall call upon the name of the Lord shall be saved."

Ye men of Israel hear these words: Jesus of Na- 22

℣ 14—21. Wednesday in Ember week after Pentecost.

= ℣ 17. Isaias xliv. 3.—Joel ii. 28.
= ℣ 21. Joel ii. 32.—Rom. x. 13.

zareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him
23 in the midst of you, as you also know; * this same being delivered up by the determinate counsel and foreknowledge of God, you, by the hands of wicked men,
24 have crucified and slain: * whom God hath raised up, having loosed the sorrows of hell, as it was impossible
25 that he should be holden by it. * For David saith concerning him: I foresaw the Lord before my face: because he is at my right hand that I may not be moved:
26 * for this my heart hath been glad, and my tongue hath rejoiced, moreover, my flesh also shall rest in hope:
27 * Because thou wilt not leave my soul in hell, nor suf-
28 fer thy holy one to see corruption. * Thou hast made known to me the ways of life: Thou shalt make me
29 full of joy with thy countenance. * Ye men brethren, let me freely speak to you of the patriarch David, that he died, and was buried; and his sepulchre is with
30 us to this present day. * Whereas therefore he was a prophet, and knew that God had sworn to him with an oath, that of the fruit of his loins one should sit upon
31 his throne; * foreseeing this, he spoke of the resurrection of Christ, for neither was he left in hell, nei-
32 ther did his flesh see corruption. * This Jesus hath God raised again, whereof all we are witnesses.
33 Being exalted therefore by the right hand of God,

℣ 23. *By the determinate*, &c. God delivered up his Son; and his Son delivered up himself, for the love of us, and for the sake of our salvation: and so Christ's being delivered up was holy, and was God's own determination. But they who betrayed and crucified him, did wickedly, following therein their own malice, and the instigation of the devil; not the will and determination of God, who was by no means the author of their wickedness, though he permitted it; because he could and did draw out of it so great a good, viz. the salvation of man.

℣ 24. *Having loosed the sorrows*, &c. Having overcome the grievous pains of death, and all the power of hell.

= ℣ 25. Psalm xv. 8.
= ℣ 29. 3d Kings ii. 10.
= ℣ 30. Psalm cxxxi. 11.
= ℣ 31. Ps. xv. 10.—Acts xiii. 35.

and having received of the Father the promise of the Holy Ghost, he hath poured forth this which you now see and hear. * For David ascended not into heaven; 34
but he himself said: The Lord said to my Lord, sit
thou on my right hand, * until I make thine enemies 35
thy foot-stool. * Therefore let all the house of Israel 36
know most certainly, that God hath made both Lord and Christ this same Jesus, whom you have crucified.

Now, when they had heard these things, they had 37
compunction in their heart, and said to Peter and to the rest of the apostles: What shall we do, men *and* brethren? *But Peter said to them: Do penance, and be 38
baptized every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the gift of the Holy Ghost. * For the promise is to 39
you, and to your children, and to all that are far off, whomsoever the Lord our God shall call. *And with 40
very many other words did he testify and exhort them, saying: Save yourselves from this perverse generation.
* They therefore that received his word were baptized: 41
and there were added in that day about three thousand souls.

And they were persevering in the doctrine of the 42
apostles, and in the communication of the breaking of bread, and in prayers. *And fear came upon every soul; 43
many wonders also and signs were done by the apostles in Jerusalem, and there was great fear in all. *And all 44
they that believed were together, and had all things common. * Their possessions and goods they sold, and 45
divided them to all, according as every one had need.
*And continuing daily with one accord in the temple, 46
and breaking bread from house to house, they took their meat with gladness and simplicity of heart, * praising 47

= ℣ 34. Psalm cix. 1.

God, and having favour with all the people. And the Lord increased daily together such as should be saved.

CHAP. III.

The miracle upon the lame man, followed by the conversion of many.

1 " NOW Peter and John went up into the temple,
2 at the ninth hour of prayer. *And a certain man, who was lame from his mother's womb, was carried; whom they laid every day at the gate of the temple, which is called Beautiful, that he might ask alms of them that
3 went into the temple. * He, when he had seen Peter and John about to go into the temple, asked to receive
4 an alms. * But Peter, with John, fastening his eyes
5 upon him, said: Look upon us. * But he looked earnestly upon them, hoping that he should receive some-
6 thing of them. * But Peter said: Silver and gold I have none, but what I have I give thee: In the name of
7 Jesus Christ of Nazareth arise, and walk. *And taking him by the right hand, he lifted him up: and forthwith
8 his feet and soles received strength. *And he leaping up, stood and walked: and went in with them into the
9 temple, walking, and leaping, and praising God. *And all the people saw him walking and praising God.
10 *And they knew him, that it was he who sat begging alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which
11 had happened to him." *And as he held Peter and John, all the people ran to them to the porch which is called Solomon's, greatly wondering.
12 But Peter seeing, made answer to the people: Ye men of Israel, why wonder you at this? or why look you upon us, as if by our strength or power we had

℣ 1—10. Eve of SS. Peter and Paul. June 28.

made this man to walk? * "The God of Abraham, 13
and the God of Isaac, and the God of Jacob, the God
of our Fathers hath glorified his son Jesus, whom you
indeed delivered up, and denied before the face of Pi-
late, when he judged he should be released. * But you 14
denied the holy one and the just, and desired a mur-
derer to be granted unto you: * but the author of life 15
you killed, whom God hath raised from the dead, of
which we are witnesses. *And in the faith of his name, 16
this man whom you have seen and know, hath his name
strengthened; and the faith which is by him, hath given
this perfect soundness in the sight of you all.

And now brethren I know that you did it through 17
ignorance, as *did* also your rulers. * But those things 18
which God before had shewed by the mouth of all the
prophets, that his Christ should suffer, he hath so ful-
filled. * Repent therefore, and be converted, that your 19
sins may be blotted out;" * that when the times of 20
refreshment shall come from the presence of the Lord,
and he shall send him who hath been preached unto
you, Jesus Christ, * whom heaven indeed must re- 21
ceive until the times of the restitution of all things,
which God hath spoken by the mouth of his holy pro-
phets from the beginning of the world. * For Mo- 22
ses said: A prophet shall the Lord your God raise
up unto you of your brethren, like unto me; him
you shall hear, according to all things whatsoever he
shall speak to you. *And it shall be, that every soul 23
which will not hear that prophet, shall be destroyed
from among the people. *And all the prophets from 24
Samuel and afterwards, who have spoken, have told of
these days. * You are the children of the prophets and 25

℣ 13—19. I Wednesday after Easter.
= ℣ 14. Matthew xxvii 20.—Mark xv. 11.—Luke xxiii. 18.—John xviii. 40.
= ℣ 22. Deuteronomy xviii. 15.
= ℣ 25. Genesis xii. 3.

of the testament which God made to our fathers, saying to Abraham: And in thy seed shall all the kin-
26 dreds of the earth be blessed. *To you first God raising up his Son hath sent him to bless you, that every one may convert himself from his wickedness.

CHAP. IV.

Peter and John are apprehended. Their constancy. The church is increased.

1 AND as they were speaking to the people, the priests and the officer of the temple, and the Sadducees, came
2 upon them, *being grieved that they taught the people, and preached in Jesus the resurrection from the
3 dead: *and they laid hands upon them, and put them in hold till the next day; for it was now evening.
4 *But many of them, who had heard the word, believed: and the number of the men was made five thousand.
5 And it came to pass on the morrow, that their princes, and ancients, and Scribes, were gathered together
6 in Jerusalem. *And Annas the high-priest, and Caiphas, and John, and Alexander, and as many as were
7 of the kindred of the high-priest. *And setting them in the midst, they asked: By what power, or by what
8 name have you done this? *Then Peter, filled with the Holy Ghost, said to them: Ye princes of the
9 people, and ancients, hear: *If we this day are examined concerning the good deed done to the infirm
10 man, by what means he hath been made whole: *Be it known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, whom God hath raised from the dead, even by him this man standeth here before you
11 whole. *This is the stone which was rejected by you

=℣ 11. Psalm cxvii. 22. — Isaias xxviii. 16.—Matt. xxi. 42. —Mark xii. 10.—Luke xx. 17. —Rom. ix. 32.—1st Pet. ii. 7.

the builders: which is become the head of the corner:
* neither is there salvation in any other. For there is 12
no other name under heaven given to men, whereby
we must be saved. * Now seeing the constancy of Peter 13
and of John, understanding that they were illiterate
and ignorant men, they wondered; and they knew
them that they had been with Jesus: * Seeing the man 14
also who had been healed, standing with them, they
could say nothing against it. * But they commanded 15
them to go aside out of the council: and they con-
ferred among themselves, * saying: What shall we do 16
to these men? for indeed a known miracle hath been
done by them, to all the inhabitants of Jerusalem: it
is manifest, and we cannot deny it. * But that it may 17
be no farther spread among the people, let us threaten
them, that they speak no more in this name to any
man. *And calling them, they charged them not to 18
speak at all, nor teach in the name of Jesus. * But 19
Peter and John, answering, said to them: If it be just
in the sight of God, to hear you rather than God, judge
ye: * for we cannot but speak the things which we 20
have seen and heard. * But they threatening, sent 21
them away: not finding how they might punish them,
because of the people; for all men glorified what had
been done, in that which had come to pass; * for the 22
man was above forty years old, in whom that miracu-
lous cure had been wrought.

And being let go, they came to their own company, 23
and related all that the chief-priests and ancients had
said to them. * Who having heard it, with one ac- 24
cord, lifted up their voice to God, and said: Lord, thou
art he that didst make heaven and earth, the sea, and
all things that are in them; * who, by the Holy Ghost, 25
by the mouth of our father David, thy servant, hast

=℣ 25. Psalm ii. 1.

said: Why did the Gentiles rage, and the people
26 meditate vain things? *The kings of the earth stood
up, and the princes assembled together against the
27 Lord, and against his Christ? *For of a truth there
assembled together in this city against thy holy child
Jesus, whom thou hast anointed, Herod, and Pontius
Pilate, with the Gentiles, and the people of Israel,
28 *to do what thy hand and thy counsel decreed to be
29 done. *And now, Lord, behold their threatenings,
and grant unto thy servants, that with all confidence
30 they may speak thy word, *by stretching forth thy
hand to cures, and signs, and wonders, to be done by
31 the name of thy holy Son Jesus. *And when they had
prayed, the place was moved wherein they were as-
sembled: and they were all filled with the Holy Ghost,
and they spoke the word of God with confidence.

32 And the multitude of believers had but one heart
and one soul: neither did any one say that aught of
the things which he possessed was his own, but all
33 things were common unto them. *And with great
power did the apostles give testimony of the resurrec-
tion of Jesus Christ our Lord: and great grace was in
34 them all. *For neither was there any one needy among
them. For as many as were owners of lands or houses
sold them, and brought the price of the things they
35 sold, *and laid it down before the feet of the apostles.
And distribution was made to every one according as
36 he had need. *And Joseph, who by the apostles was sur-
named Barnabas (which is by interpretation, the son of
37 consolation) a Levite, a Cyprian born, *having land,
sold it, and brought the price, and laid it at the feet
of the apostles.

CHAP. V.

The judgment of God upon Ananias and Saphira. The apostles are cast into prison.

BUT a certain man named Ananias, with Saphira 1
his wife, sold a piece of land, * and by fraud kept 2
back part of the price of the land, his wife being privy
thereunto: and bringing a certain part of it, laid it
at the feet of the apostles. *But Peter said: Ana- 3
nias, why hath Satan tempted thy heart, that thou
shouldst lie to the Holy Ghost, and by fraud keep part
of the price of the land? * Whilst it remained, did it 4
not remain to thee? and after it was sold, was it not in
thy power? Why hast thou conceived this thing in thy
heart? Thou hast not lied to men, but to God. *And 5
Ananias hearing these words, fell down, and gave up the
ghost. And there came great fear upon all that heard
it. *And the young men rising up, removed him, and 6
carrying him out, buried him. *And it was about the 7
space of three hours after, when his wife, not knowing
what had happened, came in. *And Peter said to her: 8
Tell me, woman, whether you sold the land for so
much? And she said: Yea, for so much. *And Peter 9
said unto her: Why have you agreed together to tempt
the spirit of the Lord? Behold, the feet of them who
have buried thy husband, are at the door, and they shall
carry thee out. * Immediately she fell down before his 10
feet, and gave up the ghost. And the young men com-
ing in, found her dead, and carried her out, and bu-
ried her by her husband. *And there came great fear 11
upon the whole church, and upon all that heard these
things.

" And by the hands of the apostles were many signs 12

℣ 12—16. Wednesday in Ember week after Pentecost.

and wonders wrought among the people. And they
13 were all with one accord in Solomon's porch. * But of
the rest no man durst join himself unto them; but the
14 people magnified them. *And the multitude of men
and women who believed in the Lord was more in-
15 creased, * insomuch, that they brought forth the sick
into the streets, and laid them on beds and couches,
that when Peter came, his shadow at the least might
overshadow any of them, and they might be delivered
16 from their infirmities. *And there came also together
to Jerusalem, a multitude out of the neighbouring ci-
ties, bringing sick persons, and such as were troubled
with unclean spirits; who were all healed."
17 Then the high-priest rising up, and all they that were
with him, (which is the heresy of the Sadducees) were
18 filled with envy: * and they laid hands on the apostles,
19 and put them in the common prison. * But an angel of
the Lord by night opening the doors of the prison, and
20 leading them out, said: * Go; and standing speak in
the temple to the people all the words of this life.
21 * Who, having heard *this*, early in the morning en-
tered into the temple, and taught. And the high-priest
coming, and they that were with him, called together
the council, and all the ancients of the children of Is-
rael: and they sent to the prison to have them brought.
22 * But when the ministers came, and opening the pri-
son, found them not there, they returned and told,
23 * saying: the prison indeed we found shut with all di-
ligence, and the keepers standing before the doors:
24 but opening it, we found no man within. * Now when
the officer of the temple, and the chief-priests heard
these words, they were in doubt concerning them, what
25 would come to pass. * But one came and told them:
Behold the men whom you put in prison, are in the
26 temple, standing and teaching the people. * Then went

the officer with the ministers, and brought them without violence; for they feared the people, lest they should be stoned. *And when they had brought them, they 27
set them before the council. And the high-priest asked them, * saying: Commanding, we commanded you 28
that you should not teach in this name; and behold you have filled Jerusalem with your doctrine; and you have a mind to bring the blood of this man upon us. * But Peter and the apostles, answering, said: We 29
ought to obey God rather than men. *The God of our 30
fathers hath raised up Jesus, whom you put to death, hanging him upon a tree. * Him hath God exalted 31
with his right hand *to be* Prince and Saviour, to give repentance to Israel, and remission of sins. *And we 32
are witnesses of these things, and the Holy Ghost, whom God hath given to all that obey him. * When 33
they had heard these things they were cut *to the heart*, and they thought to put them to death.

But one in the council rising up, a Pharisee, named 34
Gamaliel, a doctor of the law, respected by all the people, commanded the men to be put forth a little while. *And he said to them: Ye men of Israel, take heed 35
to yourselves what you intend to do, as touching these men. * For before these days rose up Theodas, affirm- 36
ing himself to be some body, to whom a number of men, about four hundred, joined themselves: who was slain: and all that believed him were scattered, and brought to nothing. *After this man rose up Judas of 37
Galilee in the days of the enrolling, and drew away the people after him: he also perished; and all, even as many as consented to him, were dispersed. *And 38
now therefore I say to you, refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; * but if it be of God, 39
you cannot overthrow it, lest perhaps you be found

even to fight against God. And they consented to him.
40 *And calling in the apostles, after they had scourged them, they charged them that they should not speak at all in the name of Jesus, and they dismissed them.
41 *And they indeed went from the presence of the council rejoicing that they were accounted worthy to suffer
42 reproach for the name of Jesus. *And every day they ceased not, in the temple, and from house to house, to teach and preach Christ Jesus.

CHAP. VI.

The ordaining of the seven deacons. The zeal of Stephen.

1 AND in those days, the number of the disciples increasing, there arose a murmuring of the Greeks against the Hebrews, for that their widows were ne-
2 glected in the daily ministration. *Then the twelve calling together the multitude of the disciples, said: It is not reason, that we should leave the word of God,
3 and serve tables. *Wherefore, brethren, look ye out among you seven men of good reputation, full of the Holy Ghost and wisdom, whom we may appoint over
4 this business: *but we will give ourselves continually
5 to prayer, and to the ministry of the word. *And the saying was liked by all the multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch:
6 *These they set before the apostles: and they pray-
7 ing, imposed hands upon them. *And the word of the Lord increased, and the number of the disciples was multiplied in Jerusalem exceedingly: A great multitude also of the priests obeyed the faith.
8 "And Stephen, full of grace and fortitude, did great

℣ 8—10. 1st part on St. Stephen continued at vii. ℣ 54. Dec. 26.

wonders and signs among the people. * Now there arose 9
some of that which is called the synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen: * and they were not able to resist 10
the wisdom and the spirit that spoke." * Then they 11
suborned men to say: they had heard him speak words of blasphemy against Moses and against God. *And 12
they stirred up the people, and the ancients, and the Scribes: and running together, they took him, and brought him to the council, * and they set up false wit- 13
nesses, who said: This man ceaseth not to speak words against the holy place and the law; * for we have 14
heard him say: that this Jesus of Nazareth shall destroy this place, and shall change the traditions which Moses delivered unto us. *And all that sat in the council 15
looking on him, saw his face as if it had been the face of an angel.

CHAP. VII.

Stephen's speech before the council. His martyrdom.

THEN the high-priest said: Are these things so? 1
* Who said: Ye men, brethren, and fathers hear. The 2
God of glory appeared to our father Abraham, when he was in Mesopotamia, before he dwelt in Charan, * and 3
said to him: Go forth out of thy country, and from thy kindred, and come into the land which I shall shew thee.
* Then he went out of the land of the Chaldeans, and 4
dwelt in Charan. And from thence, after his father was dead, he removed him into this land, wherein you now dwell. *And he gave him no inheritance in it, no 5
not the pace of a foot: but he promised to give it him in possession, and to his seed after him, when *as yet* he had no child. *And God said to him: That his seed 6

=℣ 3. Genesis xii. 1 | =℣ 6. Genesis xv. 13.

should sojourn in a strange country, and that they should bring them under bondage, and treat them evil four
7 hundred years: *And the nation which they shall serve, will I judge, said the Lord, and after these things they shall go out and shall serve me in this place.
8 And he gave him the covenant of circumcision, and so he begot Isaac, and circumcised him the eighth day: and Isaac begot Jacob: and Jacob the twelve
9 patriarchs. *And the patriarchs, through envy, sold
10 Joseph into Egypt; and God was with him: * and delivered him out of all his tribulations: and he gave him favour and wisdom in the sight of Pharao, the king of Egypt, and he appointed him governor over Egypt,
11 and over all his house. *Now there came a famine upon all Egypt and Canaan, and great tribulation: and our
12 fathers found no food. *But when Jacob had heard that there was corn in Egypt, he sent our fathers first:
13 * and at the second time Joseph was known by his brethren, and his kindred was made known to Pha-
14 rao. *And Joseph sending, called thither his father
15 Jacob, and all his kindred, in seventy-five souls. *So Jacob went down into Egypt: and he died, and our
16 fathers. *And they were translated into Sichem, and were laid in the sepulchre that Abraham bought for a sum of money, of the sons of Hemor, the son of Sichem.
17 And when the time of the promise drew near, which God had promised to Abraham, the people increased
18 and was multiplied in Egypt, * till another king arose
19 in Egypt who knew not Joseph. * This same dealing

=℣ 8. Genesis xvii. 10.=xxi. 2.=xxv. 25.=xxix. 32.—xxxv. 22.
=℣ 9. Genesis xxxvii. 28.
=℣ 10. Genesis xli. 37.
=℣ 12. Genesis xlii. 2.
=℣ 13. Genesis xlv. 3.
=℣ 15. Genesis xlvi. 5.=xlix. 32.
=℣ 16. Genesis xxiii. 16.—l. 5. 13. —Josue xxiv. 32.
=℣ 17. Exodus i. 7.

craftily with our race, afflicted our fathers, that they should expose their children, to the end they might not be kept alive. * At the same time was Moses born, 20
and he was acceptable to God; who was nourished three months in his father's house: *and when he was ex- 21
posed, Pharao's daughter took him up, and nourished him for her own son. *And Moses was instructed in 22
all the wisdom of the Egyptians: and he was mighty in his words and in his deeds. *And when he was full 23
forty years old, it came into his heart to visit his brethren, the children of Israel. *And when he had seen 24
one of them suffer wrong, he defended him: and striking the Egyptian, he avenged him who suffered the injury. *And he thought that his brethren understood 25
that God by his hand would save them: but they understood it not. *And the day following he shewed 26
himself to them when they were at strife; and would have reconciled them in peace, saying: Men, ye are brethren, why hurt you one another? * But he that 27
did the injury to his neighbour, thrust him away, saying: Who hath appointed thee prince and judge over us? * What, wilt thou kill me, as thou didst yesterday 28
kill the Egyptian? *And Moses fled upon this word: 29
and was a stranger in the land of Madian, where he begot two sons. *And when forty years were expired, 30
there appeared to him in the desert of Mount Sina an angel in a flame of fire in a bush. *And Moses seeing 31
it, wondered at the sight; and as he drew near to view it, the voice of the Lord came unto him, saying: *I 32
am the God of thy fathers; the God of Abraham, the God of Isaac, and the God of Jacob. And Moses being terrified, durst not behold. *And the Lord said to 33
him: Loose the shoes from thy feet: for the place

= ℣ 20. Exodus ii. 2.—Heb. xi. 23.
= ℣ 24. Exodus ii. 12.
= ℣ 26. Exodus ii. 13.
= ℣ 30. Exodus iii 2.

34 wherein thou standest, is holy ground. *Seeing I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, and I will send thee into Egypt.

35 This Moses, whom they refused, saying: Who hath appointed thee prince and judge? him God sent to be prince and redeemer by the hand of the angel who ap-
36 peared to him in the bush. * He brought them out, doing wonders and signs in the land of Egypt, and in
37 the Red Sea, and in the desert forty years. * This is that Moses who said to the children of Israel: A prophet shall God raise up to you of your own brethren,
38 as myself: him shall you hear. * This is he that was in the church in the wilderness, with the angel who spoke to him on Mount Sina, and with our fathers:
39 who received the words of life to give unto us. *Whom our fathers would not obey; but thrust him away, and
40 in their hearts turned back into Egypt, * saying to Aaron: Make us gods to go before us: for as for this Moses, who brought us out of the land of Egypt, we
41 know not what is become of him. *And they made a calf in those days, and offered sacrifice to the idol, and
42 rejoiced in the works of their own hands. *And God turned, and gave them up to serve the host of heaven, as it is written in the book of the prophets: Did you offer victims and sacrifices to me for forty years in the
43 desert, O house of Israel? *And you took unto you the tabernacle of Moloch, and the star of your God Rempham, figures which you made to adore them. And I will carry you away beyond Babylon.

44 The tabernacle of the testimony was with our fathers in the desert, as God ordained for them, speak-

= ℣ 36. Exodus vii.—viii.—ix.—x.—ix.—xiv.
= ℣ 37. Deuteronomy xviii. 15.
= ℣ 38. Exodus xix. 3.
= ℣ 40. Exodus xxxii. 1.
= ℣ 42. Amos v. 25.

ing to Moses, that he should make it according to the form which he had seen. * Which also our fathers re- 45
ceiving, brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David, *who found grace 46
before God, and desired to find a tabernacle for the God of Jacob. *But Solomon built him a house. *Yet 47
the most high dwelleth not in houses made by hand, as 48
the prophet saith: * Heaven is my throne: and the 49
earth my foot-stool. What house will you build me, saith the Lord, or what is the place of my resting? *Hath not my hand made all these things? 50

You stiff-necked and uncircumcised in heart and ears, 51
you always resist the Holy Ghost; as your fathers did, so do you also. *Which of the prophets have not your 52
fathers persecuted? And they have slain them who foretold of the coming of the just one; of whom you have been now the betrayers and murderers: *Who 53
have received the law by the disposition of angels, and have not kept it.

"Now hearing these things, they were cut to the 54
heart, and they gnashed with their teeth at him. *But 55
he being full of the Holy Ghost, looking up stedfastly to heaven, saw the glory of God, and Jesus standing on the right hand of God. And he said: Behold I see the heaven opened, and the Son of man standing on the right hand of God. *And they crying out with a 56
loud voice, stopped their ears, and with one accord ran violently upon him. *And casting him forth without 57
the city, they stoned him: and the witnesses laid down

= ℣ 44. Exodus xxv. 40.
℣ 45. *Jesus*, that is Joshua, so called in the Greek.
= ℣ 45. Josue iii. 14. — Hebrews viii. 9.
= ℣ 46. 1st Kings xvi. 13. = Psalm cxxxi. 5.
= ℣ 47. 3d Kings vi. 1.—1st Paralipomenon xvii. 12.
= ℣ 48. Acts xvii. 24.
= ℣ 49. Isaias lxvi 1.
℣ 54—59. Continuation of Saint Stephen from vi. ℣ 10. page 304.

their garments at the feet of a young man whose name
58 was Saul. *And they stoned Stephen, invoking and
59 saying: Lord Jesus, receive my spirit. *And falling on his knees, he cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord." And Saul was consenting to his death.

CHAP. VIII.

Philip converts the Samaritans, and baptizes the eunuch.

1 AND at that time there was raised a great persecution against the church which was at Jerusalem, and they were all dispersed through the countries of Judea
2 and Samaria, except the apostles. *And devout men took order for Stephen's funeral, and made great
3 mourning over him. *But Saul made havock of the church: entering in from house to house, and dragging away men and women, committed them to prison.
4 They therefore that were dispersed, went about preaching the word of God.
5 "And Philip going down to the city of Samaria,
6 preached Christ unto them. *And the people with one accord were attentive to those things which were said by Philip, hearing, and seeing the miracles which he
7 did. * For many of them who had unclean spirits, cry-
8 ing with a loud voice, went out. *And many taken with
9 the palsy and that were lame, were healed. *There was therefore great joy in that city." Now *there was* a certain man named Simon, who before had been a magician in that city, seducing the people of Samaria,
10 giving out that he was some great one: *to whom they all gave ear from the least to the greatest, saying: This man is the power of God, which is called

℣ 5—9. Thursday after Pentecost.

great. *And they were attentive to him, because for a 11
long time he had bewitched them with his magical
practices. * But when they had believed Philip preach- 12
ing of the kingdom of God, in the name of Jesus
Christ they were baptized *both* men and women.
* Then Simon himself believed also: and being bap- 13
tized, he stuck close to Philip. And being astonished,
wondered to see the signs and exceeding great miracles
which were done.

" Now when the apostles who were in Jerusalem, 14
had heard that Samaria had received the word of God:
they sent unto them Peter and John. * Who, when 15
they were come, prayed for them, that they might re-
ceive the Holy Ghost: * for he was not as yet come 16
upon any of them, but they were only baptized in the
name of the Lord Jesus. * Then they laid their hands 17
upon them, and they received the Holy Ghost." *And 18
when Simon saw, that by the imposition of the hands
of the apostles the Holy Ghost was given, he offered
them money, * saying: Give me also this power, that 19
on whomsoever I shall lay *my* hands, he may receive
the Holy Ghost. But Peter said to him: * Keep thy 20
money to thyself to perish with thee, because thou hast
thought that the gift of God may be purchased with
money. * Thou hast no part nor lot in this matter; 21
for thy heart is not right in the sight of God. * Do 22
penance therefore from this thy wickedness: and pray
to God, if perhaps this thought of thy heart may be
forgiven thee: * for I see thou art in the gall of bit- 23
terness and in the bonds of iniquity. * Then Simon 24
answering, said: Pray you for me to the Lord, that

℣ 14—17. Tuesday after Pentecost.

℣ 17. *They laid their hands upon them.* Here the apostles administered the sacrament of confirmation, by imposition of hands and prayer; and the faithful thereby received the Holy Ghost.

none of these things which you have spoken may come
25 upon me. *And they indeed having testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel to many countries of the Samaritans.

26 " Now an angel of the Lord spoke to Philip, saying: Arise, go towards the south, to the way that goeth
27 down from Jerusalem into Gaza: this is desert. *And rising up he went. And behold a man of Ethiopia, a eunuch of great authority under Candace the queen of the Ethiopians, who had charge over all her treasures,
28 had come to Jerusalem to adore: * and he was returning sitting in his chariot, and reading Isaias the pro-
29 phet. *And the spirit said to Philip: Go near and join
30 thyself to this chariot. *And Philip running thither, heard him reading the prophet Isaias, and he said: Thinkest thou that thou understandest what thou
31 readest? * Who said: And how can I, unless some man shew me? And he desired Philip, that he would
32 come up and sit with him. *And the place of the scripture which he was reading was this: He was led as a sheep to the slaughter; and like a lamb without voice
33 before his shearer, so opened he not his mouth. * In humility his judgment was taken away. His generation who shall declare, for his life shall be taken from
34 the earth? *And the eunuch answering Philip, said: I beseech thee, of whom doth the prophet speak this?
35 of himself, or of some other man? * Then Philip opening his mouth, and beginning at this scripture,
36 preached unto him Jesus. *And as they went on their way, they came to a certain water: and the eunuch said: See, here is water, what doth hinder me from
37 being baptized. *And Philip said: If thou believest with all thy heart, thou mayst. And he answering,

℣ 26—40. Thursday after Easter. ¦ = ℣ 32. Isaias liii. 7.

said: I believe that Jesus Christ is the Son of God.
*And he commanded the chariot to stand still: and 38
they went down into the water, both Philip and the
eunuch, and he baptized him. *And when they were 39
come up out of the water, the Spirit of the Lord took
away Philip, and the eunuch saw him no more. And
he went on his way rejoicing. *But Philip was found 40
in Azotus, and passing through, he preached the gos-
pel to all the cities till he came to Cesarea."

CHAP. IX.

Paul's conversion and zeal. Peter heals Eneas, and raises Tabitha to life.

"AND Saul as yet breathing out threatenings and 1
slaughter against the disciples of the Lord, went to the
high-priest, * and asked of him letters to Damascus, 2
to the synagogues, that if he found any men and women
of this way, he might bring them bound to Jerusalem.
*And as he went on his journey, it came to pass that 3
he drew nigh to Damascus: and suddenly a light from
heaven shined round about him. *And falling on the 4
ground, he heard a voice saying to him: Saul, Saul,
why persecutest thou me? *Who said: Who art thou, 5
Lord? And he: I am Jesus, whom thou persecutest.
It is hard for thee to kick against the goad. *And he 6
trembling and astonished, said: Lord, what wilt thou
have me to do? *And the Lord said to him: Arise, 7
and go into the city, and there it shall be told thee
what thou must do. Now the men who went in com-
pany with him stood amazed, hearing indeed a voice,
but seeing no man. *And Saul arose from the ground, 8
and when his eyes were opened, he saw nothing. But

= ℣ 1. Galatians i. 13.
℄ ℣ 1—22. Conversion of St. Paul. January 25.
= ℣ 3. Acts xxii. 6. 10.—xxvi. 12. —1st Corinthians xv. 8.—

they leading him by the hands, brought him to Da-
9 mascus. *And he was there three days without sight, and ne did neither eat nor drink.
10 Now there was a certain disciple at Damascus, named Ananias: and the Lord said to him in a vision, Ana-
11 nias. And he said: Behold I am here, Lord. *And the Lord *said* to him: Arise, and go into the street that is called Strait; and seek in the house of Judas, one named
12 Saul of Tarsus: for behold he prayeth. *(And he saw a man named Ananias, coming in and putting his
13 hands upon him, that he might receive his sight.) *But Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to thy saints in Je-
14 rusalem: *and here he hath authority from the chief-
15 priests to bind all that invoke thy name. *And the Lord said to him: Go thy way, for this man is to me a vessel of election to carry my name before the Gen-
16 tiles, and kings, and the children of Israel. *For I will shew him how great things he must suffer for my name's sake.
17 And Ananias went his way, and entered into the house; and laying his hands upon him, he said: Brother Saul, the Lord Jesus hath sent me, he that appeared to thee in the way as thou camest, that thou mayst receive thy sight, and be filled with the Holy
18 Ghost. *And immediately there fell from his eyes, as it were, scales, and he received his sight, and rising
19 up, he was baptized. *And when he had taken meat, he was strengthened.

And he was with the disciples that were at Damas-
20 cus for some days. *And immediately he preached Jesus in the synagogues, that he is the Son of God.
21 *And all that heard him were astonished, and said: Is

=℣ 10. Acts xxii. 12.

not this he who persecuted in Jerusalem those that called upon this name; and came hither for that intent, that he might carry them bound to the chief-priests?
* But Saul increased much more in strength, and confounded the Jews who dwelt at Damascus, affirming that this is the Christ." *And when many days were passed, the Jews consulted together to kill him. * But their laying in wait was made known to Saul. And they watched the gates also day and night that they might kill him. * But the disciples taking him in the night, conveyed him away by the wall, letting him down in a basket.

And when he was come into Jerusalem, he essayed to join himself to the disciples; and they all were afraid of him, not believing that he was a disciple. * But Barnabas took him and brought him to the apostles, and told them how he had seen the Lord, and that he had spoken to him, and how in Damascus he had dealt confidently in the name of Jesus. *And he was with them coming in and going out in Jerusalem, and dealing confidently in the name of the Lord. * He spoke also to the Gentiles, and disputed with the Greeks: but they sought to kill him, * which, when the brethren had known, they brought him down to Cesarea, and sent him away to Tarsus.

Now the church had peace throughout all Judea, and Galilee, and Samaria, and was edified, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

And it came to pass, that Peter, as he passed through visiting all, came to the saints who dwelt at Lydda. *And he found there a certain man named Eneas, who had kept his bed for eight years, who was ill of the palsy. *And Peter said to him: Eneas, the Lord Jesus

22 23 24 25 26 27 28 29 30 31 32 33 34

= ℣ 25. 2d Corinthians xi. 32.

Christ healeth thee: Arise, and make thy bed. And
35 immediately he arose. *And all that dwelt at Lydda and Saron saw him, who were converted to the Lord.
36 And in Joppe there was a certain disciple named Tabitha, which by interpretation is called Dorcas. This woman was full of good works and alms-deeds which she
37 did. *And it came to pass in those days, that she was sick and died. Whom, when they had washed, they
38 laid her in an upper chamber. *And forasmuch as Lydda was nigh to Joppe, the disciples hearing that Peter was there, sent unto him two men, desiring him:
39 that he would not be slack to come unto them. *And Peter rising up, went with them. And when he was come, they brought him into the upper chamber: and all the widows stood about him weeping, and shewing him the coats and garments which Dorcas made them.
40 *And they all being put forth, Peter kneeling down, prayed, and turning to the body, he said: Tabitha, arise. And she opened her eyes: And seeing Peter,
41 she sat up. *And giving her his hand, he lifted her up. And when he had called the saints and the widows, he
42 presented her alive. *And it was made known through-
43 out all Joppe: and many believed in the Lord. *And it came to pass, that he abode many days in Joppe, with one Simon a tanner.

CHAP. X.

Cornelius is received into the church. Peter's vision.

1 And there was a certain man in Cesarea, named Cornelius, a centurion of that which is called the Italian
2 band, * a religious man, and fearing God, with all his house, giving much alms to the people, and always
3 praying to God. *This man saw in a vision manifestly, about the ninth hour of the day, an angel of God

coming in unto him, and saying to him: Cornelius.
*And he beholding him, being seized with fear, said: 4
What is it, Lord? And he said to him: Thy prayers
and thy alms are ascended for a memorial in the sight
of God. *And now send men to Joppe, and call hither 5
one Simon, who is surnamed Peter. * He lodgeth with 6
one Simon a tanner, whose house is by the sea-side.
He will tell thee what thou must do. *And when the 7
angel who spoke to him was departed, he called two of
his household servants, and a soldier who feared the
Lord, of them that were under him. *To whom, when 8
he had related all, he sent them to Joppe.

And on the next day, whilst they were going on their 9
journey, and drawing nigh to the city, Peter went up
to the higher parts of the house, to pray about the sixth
hour. *And being hungry, he was desirous to taste 10
somewhat. And, as they were preparing, there came
upon him an ecstacy of mind: *and he saw the heaven 11
opened, and a certain vessel descending, as it were a great
linen sheet let down by the four corners from heaven to
the earth, * wherein were all manner of four-footed 12
beasts, and creeping things of the earth, and fowls of the
air. *And there came a voice to him: Arise, Peter, kill 13
and eat. * But Peter said: Far be it from me; for I 14
never did eat any thing that is common and unclean.
*And the voice spoke to him again the second time: 15
That which God hath cleansed, do not thou call com-
mon. *And this was done thrice, and presently the ves- 16
sel was taken up into heaven. * Now whilst Peter was 17
doubting within himself, what the vision that he had
seen should mean, behold the men who were sent from
Cornelius, enquiring for Simon's house, stood at the
gate. *And when they had called, they asked if Simon, 18
who is surnamed Peter, were lodged there. * And as 19
Peter was thinking of the vision, the spirit said to him:

20 Behold three men seek thee: *Arise, therefore, and get
thee down, and go with them, doubting nothing; for
21 I have sent them. *Then Peter going down to the
men, said: Behold I am he whom you seek; what is
22 the cause for which you are come? * Who said: Cor-
nelius a centurion, a just man, and one that feareth
God, and having good testimony from all the nation of
the Jews, received an answer of an holy angel to send
for thee into his house, and to hear words of thee.
23 * Then bringing them in, he lodged them.

And the day following he arose, and went with them:
and some of the brethren from Joppe accompanied
24 him. *And the morrow after he entered into Cesarea.
And Cornelius waited for them, having called together
25 his kinsmen, and special friends. *And it came to pass,
that when Peter was come in, Cornelius came to meet
26 him, and falling at his feet, adored. * But Peter lifted
27 him up, saying: Arise, I myself also am a man. *And
talking with him, he went in, and found many that
28 were come together; *and he said to them: You
know how abominable it is for a man that is a Jew,
to keep company or to come unto one of another na-
tion: but God hath shewed to me, to call no man
29 common or unclean. *For which cause, making no
doubt, I came when I was sent for. I ask therefore
30 for what cause you have sent for me? *And Cornelius
said: Four days ago, unto this hour, I was praying
in my house, at the ninth hour, and behold a man
31 stood before me in white apparel, and said: * Corne-
lius, thy prayer is heard, and thy alms are had in re-
32 membrance in the sight of God. * Send therefore to
Joppe, and call hither Simon, who is surnamed Peter,
he lodgeth in the house of Simon a tanner, by the sea-
33 side. *Immediately therefore I sent to thee: and thou
hast done well in coming. Now therefore all we are

present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

And Peter opening his mouth, said: In very deed I 34
perceive that God is not a respecter of persons: * but 35
in every nation, he that feareth him, and worketh justice, is acceptable to him. * God sent the word to the 36
children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) * "You know the word which hath been 37
published through all Judea, for it began from Galilee, after the baptism which John preached: *Jesus of Na- 38
zareth, how God anointed him with the Holy Ghost, and with power; who went about doing good, and healing all that were oppressed by the devil, for God was with him. *And we are witnesses of all things that he 39
did in the land of the Jews and in Jerusalem, whom they killed, hanging him upon a tree. * Him God 40
raised up the third day, and gave him to be made manifest, * not to all the people, but to witnesses pre-or- 41
dained by God, even to us, who did eat and drink with him after he rose again from the dead. * "And he com- 42
manded us to preach to the people, and to testify that it is he who was appointed by God to be judge of the living and of the dead. * To him all the prophets give 43
testimony, that by his name all receive remission of sins, who believe in him."

While Peter was yet speaking these words, the 44
Holy Ghost fell on all them that heard the word. *And 45

℣ 34. Deuter. x. 17.—2d Paralip. xix. 7.—Job xxxiv. 19.—Wisdom vi. 8.—Ecclesiasticus xxxv. 15.—Romans ii. 11.—Galatians ii. 6.—Ephes. vi. 9.—Colossians iii. 25.—1st Peter i. 17.

℣ 35. *In every nation*, &c. That is to say, not only Jews, but Gentiles also, of what nation soever, are acceptable to God, if they fear him and work justice. But then true faith is always to be presupposed, without which, (saith St. Paul, Heb. xi. 6.) it is impossible to please God.

℣ 37. Luke iv. 14.

℣ 37—43. Monday after Easter.

℣ 42—48. Monday after Pentecost.

℣ 43. Jerem. xxxi. 34.—Micheas vii. 18.

the faithful of the circumcision, who came with Peter, were astonished, for that the grace of the Holy Ghost
46 was poured out upon the Gentiles also. * For they heard them speaking with tongues, and magnifying
47 God. * Then Peter answered: Can any man forbid water, that these should not be baptized who have re-
48 ceived the Holy Ghost as well as we? *And he commanded them to be baptized in the name of the Lord Jesus Christ." Then they desired him to tarry with them some days.

CHAP. XI.

Peter defends his having received the Gentiles into the Church. Many are converted at Antioch.

1 AND the apostles and brethren who were in Judea, heard that the Gentiles also had received the word of
2 God. *And when Peter was come up to Jerusalem, they that were of the circumcision contended with
3 him, * saying: Why didst thou go in to men uncircum-
4 cised, and didst eat with them? * But Peter began and
5 declared to them the *matter in* order, saying: *I was in the city of Joppe praying, and I saw in an ecstacy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners,
6 and it came even unto me. * Into which looking I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fouls of the air.
7 *And I heard also a voice saying to me: Arise Peter,
8 kill, and eat. *And I said: Not so, Lord; for nothing common or unclean hath ever entered into my mouth.
9 *And the voice answered again from heaven: What God hath made clean, do not thou call common.
10 *And this was done three times: and all were taken
11 up again into heaven. *And behold, immediately there were three men come to the house wherein I was, sent

to me from Cesarea. *And the spirit said to me, that 12
I should go with them, nothing doubting. And these
six brethren went with me also: and we entered into
the man's house. *And he told us how he had seen 13
an angel in his house, standing, and saying to him:
Send to Joppe, and call hither Simon, who is surnamed
Peter, * who shall speak to thee words whereby thou 14
shalt be saved and all thy house. *And when I had 15
begun to speak, the Holy Ghost fell upon them, as
upon us also in the beginning. *And I remembered the 16
word of the Lord, how that he said: John indeed bap-
tized with water, but you shall be baptized with the
Holy Ghost. * If then God gave them the same grace, 17
as to us also who believed in the Lord Jesus Christ:
who was I that could withstand God? * Having heard 18
these things, they held their peace, and glorified God,
saying: God then hath also to the Gentiles given re-
pentance unto life.

Now they who had been dispersed, by the persecu- 19
tion that arose on occasion of Stephen, went about as
far as Phœnice, and Cyprus, and Antioch, speaking the
word to none, but to the Jews only. *But some of them 20
were men of Cyprus and Cyrene, who, when they were
entered into Antioch, spoke also to the Greeks, preach-
ing the Lord Jesus. *And the hand of the Lord was 21
with them: " and a great number believing, was con-
verted to the Lord. *And the tidings came to the ears 22
of the church that was at Jerusalem, touching these
things: and they sent Barnabas as far as Antioch.
* Who, when he was come, and had seen the grace of 23
God, rejoiced: and he exhorted them all with purpose
of heart to continue in the Lord: * for he was a good 24

= ℣ 16. Matt. iii. 11.—Mark i. 8.—Luke iii. 16.—John i. 26.—Acts i. 5.—xix. 4.

℣ 21—26. On St. Barnabas continued in xiii. ℣ 1. June 11.

man, and full of the Holy Ghost and of faith. And a
25 great multitude was added to the Lord. *And Barnabas went to Tarsus to seek Saul; whom, when he had
26 found, he brought to Antioch. *And they conversed there in the church a whole year; and they taught a great multitude, so that at Antioch the disciples were first named CHRISTIANS."

27 And in these days there came prophets from Jeru-
28 salem to Antioch: * and one of them named Agabus, rising up, signified by the spirit, that there should be a great famine over the whole world, which came to
29 pass under Claudius. *And the disciples, every man according to his ability, purposed to send relief to the
30 brethren who dwelt in Judea: * which also they did, sending it to the ancients by the hands of Barnabas and Saul.

CHAP. XII.

Herod's persecution. Peter's deliverance by an angel. Herod's punishment.

1 " AND at the same time Herod the king stretched
2 forth his hands, to afflict some of the church. *And he killed James the brother of John with the sword.
3 *And seeing that it pleased the Jews, he proceeded to take up Peter also. Now it was in the days of the Azymes.
4 *And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the Pasch to bring him forth to
5 the people. * Peter therefore was kept in prison. But prayer was made without ceasing by the church unto
6 God for him. *And when Herod would have brought him forth, the same night Peter was sleeping between

℣ 1—12. On St. Peter and Paul, June 29.

℣ 3. *The Azymes.* The festival of the unleavened bread, or the Pasch, which answers to our Easter.

two soldiers, bound with two chains: and the keepers before the door kept the prison. *And behold an angel 7
of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. *And the angel said to him: Gird thyself, 8
and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me. *And going out he followed him: and he knew not that 9
it was true which was done by the angel, but thought he saw a vision. *And passing through the first and 10
the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him. *And 11
Peter coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

And considering, he came to the house of Mary the 12
mother of John, who was surnamed Mark, where many were gathered together and praying." *And when he 13
knocked at the door of the gate, a damsel came to hearken, whose name was Rhode. *And as soon as she 14
knew Peter's voice, she opened not the gate for joy; but running in, she told that Peter stood before the gate. *But they said to her: Thou art mad. But she 15
affirmed that it was so. Then said they: It is his angel. *But Peter continued knocking. And when they had 16
opened, they saw him, and were astonished. *But he 17
beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And going out he went into another place. *Now when day was come, there was no small stir 18

19 among the soldiers, what was become of Peter. *And when Herod had sought for him, and found him not; having examined the keepers, he commanded they should be put to death: and going down from Judea
20 to Cesarea, he abode there. *And he was angry with the Tyrians and the Sidonians. But they with one accord came to him; and having gained Blastus, who was the king's chamberlain, they desired peace, because
21 their countries were nourished by him. *And upon a day appointed, Herod being arrayed in kingly apparel, sat in the judgment-seat and made an oration to them.
22 *And the people made acclamation, saying: it is the
23 voice of a god, and not of a man. *And forthwith an angel of the Lord struck him, because he had not given the honour to God: and being eaten up by worms,
24 he gave up the ghost. * But the word of the Lord in-
25 creased and multiplied. *And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

CHAP. XIII.

Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

1 "NOW there were in the church which was at Antioch, prophets and doctors, among whom was Barnabas, and Simon who was called Niger, and Lucius of Cyrene, and Manahen who was the foster-brother of
2 Herod the tetrarch, and Saul. *And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the
3 work whereunto I have taken them. * Then they fasting and praying, and imposing their hands upon them, sent them away."

= ℣ 25. Acts xi. 30.

℣ 1—3. Continuation on Saint Barnabas from xii. ℣ 26. page 320.

So they being sent by the Holy Ghost, went to Se- 4
leucia, and from thence they sailed to Cyprus. *And 5
when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had John also in their ministry. *And when they had 6
gone through the whole island as far as Paphos, they found a certain man a magician, a false prophet, a Jew, whose name was Bar-jesu, * who was with the pro- 7
consul Sergius Paulus, a prudent man. He sending for Barnabas and Saul, desired to hear the word of God. * But Elymas the magician (for so his name is 8
interpreted) withstood them, seeking to turn away the proconsul from the faith. * Then Saul, otherwise Paul, 9
filled with the Holy Ghost, looking upon him, * said: 10
O full of all guile, and of all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord! *And now behold the hand of 11
the Lord is upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell a mist and darkness upon him, and going about, he sought some one to lead him by the hand. * Then the 12
proconsul, when he had seen what was done, believed, admiring the doctrine of the Lord. * Now when Paul, 13
and they that were with him had sailed from Paphos, they came to Perge in Pamphilia. And John depart-
ing from them, returned to Jerusalem. * But they pass- 14
ing through Perge, came to Antioch in Pisidia: and entering into the synagogue on the Sabbath-day, they sat down. *And after the reading of the law and the pro- 15
phets, the rulers of the synagogue sent to them, saying: Ye men brethren, if you have any word of exhortation to make to the people, speak.

Then Paul rising up, and with his hand bespeaking 16
silence, said: Ye men of Israel, and you that fear God,

17 give ear. * The God of the people of Israel chose our fathers, and exalted the people when they were sojourners in the land of Egypt, and with a high arm
18 brought them out from thence, * and for the space of
19 forty years endured their manners in the desert. *And destroying seven nations in the land of Chanaan, di
20 vided their land among them by lot, * as it were, after four hundred and fifty years; and after these things he gave unto them judges, until Samuel the prophet.
21 *And after that they desired a king: and God gave them Saul the son of Cis, a man of the tribe of Ben-
22 jamin, forty years. *And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David the son of Jesse, a man according to my own heart, who shall do all my wills.

23 Of this man's seed God, according to his promise,
24 hath raised up to Israel a Saviour, Jesus, * John first preaching before his coming, the baptism of penance
25 to all the people of Israel. *And when John was fulfilling his course, he said: I am not he whom you think me to be; but behold there cometh one after me, whose shoes of his feet I am not worthy to loose.

26 " Men, brethren, children of the stock of Abraham, and whosoever among you fear God, to you the word
27 of this salvation is sent. * For they that inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every Sab-
28 bath, judging *him* have fulfilled *them:* * and finding

℣ 17. Exodus i. 1.=xiii. 21, 22.
℣ 18. Exodus xvi. 3.
℣ 19. Josue xiv. 2.
℣ 20. Judges iii. 9.
℣ 21. 1st Kings viii. 5.—ix. 16. —x. 1.
℣ 22. 1st Kings xiii. 14.—xvi. 13. =Psalm lxxxviii. 21.
℣ 23. Isaias xi. 1.
℣ 24. Matt. iii. 1.—Mark i. 4.—Luke iii. 3.
℣ 25. Matth. iii. 11.—Mark i. 4. —Luke iii. 3.
℣ 26—33. Tuesday after Easter.
℣ 28. Matt. xxvii. 20. 23.—Mark xv. 13. — Luke xxiii. 21. 23.—John xix. 15.

no cause of death in him, they desired of Pilate that they might kill him. *And when they had fulfilled all 29
things that were written of him, taking him down from the tree, they laid him in a sepulchre. * But God raised 30
him up from the dead the third day; who was seen for many days by them * who came up with him from 31
Galilee to Jerusalem; who to this present are his witnesses to the people. *And we declare unto you, that 32
the promise which was made to our fathers; * this 33
same God hath fulfilled to our children, raising up Jesus," as in the second Psalm also is written: Thou art my son, this day have I begotten thee. *And to 34
shew that he raised him up from the dead not to return now any more to corruption, he said thus: I will give you the holy things of David faithful. *And there- 35
fore in another place also, he saith: Thou shalt not suffer thy holy one to see corruption. * For David, 36
when he had served in his generation according to the will of God, slept; and was laid unto his fathers, and saw corruption. * But he whom God hath raised from 37
the dead saw no corruption.

Be it known therefore to you, men brethren, that 38
through him forgiveness of sins is preached to you; and from all the things from which you could not be justified by the law of Moses. * In him every one that 39
believeth is justified. *Beware therefore lest that come 40
upon you which is spoken in the prophets: * behold, 41
ye despisers, and wonder, and perish; for I work a work in your days, a work which you will not believe, if any man shall tell it you.

And as they went out, they desired them that on the 42

= ℣ 30. Matt. xxviii. 9. 16.—Mark xvi. 9. 14.—Luke xxiv. 15. 36.—John xx. 14. 19.
= ℣ 33. Psalm ii. 7.
= ℣ 34. Isaias lv. 3.
= ℣ 35. Psalm xv. 10.
= ℣ 36. 3d Kings ii. 10.
= ℣ 41. Habacuc i. 5.

next Sabbath they would speak unto them these words.
43 *And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas; who speaking to them, persuaded them to
44 continue in the grace of God. * But the next Sabbath-day the whole city almost came together to hear the
45 word of God. *And the Jews seeing the multitudes, were filled with envy, and contradicted those things
46 which were said by Paul, blaspheming. * Then Paul and Barnabas said boldly: To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold
47 we turn to the Gentiles. * For so the Lord hath commanded us: I have set thee to be the light of the Gentiles, that thou mayst be for salvation unto the utmost
48 part of the earth. *And the Gentiles hearing it, were glad, and glorified the word of the Lord: and as many
49 as were ordained to life everlasting, believed. *And the word of the Lord was published throughout the whole
50 country. * But the Jews stirred up religious and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas; and cast
51 them out of their coasts. * But they shaking off the
52 dust of their feet against them, came to Iconium. *And the disciples were filled with joy and with the Holy Ghost.

CHAP. XIV.

Paul and Barnabas preach in Iconium and Lystra. Paul heals a cripple; they are taken for gods. Paul is stoned. They preach at Derbe and Perge.

1 AND it came to pass in Iconium, that they entered together in the synagogue of the Jews, and so spoke,

=℣ 47. Isaias xlix. 6.

=℣ 51. Matt. x. 14.—Mark vi. 11.—Luke ix. 5.

that a very great multitude both of the Jews and of the Greeks did believe. * But the unbelieving Jews stirred 2
up and incensed the minds of the Gentiles against the brethren. *A long time therefore they abode there, 3
dealing confidently in the Lord, who gave testimony to the word of his grace, granting signs and wonders to be done by their hands. *And the multitude of the city 4
was divided: and some of them indeed held with the Jews, but some with the apostles. *And when there 5
was an assault made by the Gentiles and the Jews with their rulers, to use them contumeliously, and to stone them; * they understanding it, fled to Lystra and 6
Derbe, cities of Lycaonia, and to the whole country round about; and were there preaching the gospel.

And there sat a certain man at Lystra, impotent in 7
his feet, a cripple from his mother's womb, who never had walked. * This same heard Paul speaking. Who 8
looking upon him, and seeing that he had faith to be healed, * said, with a loud voice: Stand upright on thy 9
feet. And he leaped up and walked. *And when the 10
multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods are come down to us in the likeness of men. *And 11
they called Barnabas, Jupiter: but Paul, Mercury; because he was chief speaker. * The priest also of 12
Jupiter that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people. * Which when the apostles Barnabas 13
and Paul had heard, rending their clothes, they leaped out among the people, crying, * and saying: Ye men, 14
why do you these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, who made the heaven and the earth, and the sea, and all things that

=℣ 14. Genesis i. 1.—Psalm cxlv. 6.—Apocalypse xiv. 7.

15 are in them: * who in times past suffered all nations
16 to walk in their own ways. * Nevertheless he left not himself without testimony, doing good from heaven, giving rains, and fruitful seasons, filling our hearts with
17 food and gladness. *And speaking these things, they scarce restrained the people from sacrificing to them.
18 * Now there came thither certain Jews from Antioch and Iconium: and persuading the multitude, and stoning Paul, drew him out of the city, thinking him to be
19 dead. * But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.
20 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra
21 and to Iconium, and to Antioch, * confirming the souls of the disciples, and exhorting them to continue in the faith: and that through many tribulations we
22 must enter into the kingdom of God. *And when they had ordained to them priests in every church, and had prayed with fasting, they commended them to the
23 Lord in whom they believed. *And passing through
24 Pisidia, they came into Pamphylia, * and having spoken the word of the Lord in Perge, they went down
25 into Attalia: * and thence they sailed to Antioch, from whence they had been delivered to the grace of
26 God unto the work which they accomplished. *And when they were come, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gen-
27 tiles. *And they abode no small time with the disciples.

= ℣ 25. Acts xiii. 1.

CHAP. XV.

A dissension about circumcision. The decision and letter of the council of Jerusalem.

AND some coming down from Judea, taught the brethren: That except you be circumcised after the manner of Moses, you cannot be saved. *And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas, and certain others of the other side should go up to the apostles and priests to Jerusalem about this question.

They therefore being brought on their way by the church, passed through Phenice and Samaria, relating the conversion of the Gentiles; and they caused great joy to all the brethren.

And when they were come to Jerusalem, they were received by the church and by the apostles and ancients, declaring how great things God had done with them. * But there arose some of the sect of the Pharisees that believed, saying: That they must be circumcised, and be commanded to observe the law of Moses. *And the apostles and ancients assembled to consider of this matter.

And when there had been much disputing, Peter rising up, said to them: Men brethren, you know that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe. *And God, who knoweth the hearts, gave testimony, giving unto them the Holy Ghost as well as to us. *And put no difference between us and them, purifying their hearts by faith. * Now therefore why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? * But by the grace of the Lord

1 2 3 4 5 6 7 8 9 10 11

=℣ 1. Galatians v. 2.
=℣ 7. Acts x. 20.
=℣ 8. Acts x. 45.

Jesus Christ we believe to be saved, in like manner as they also.

12 And all the multitude held their peace: and they heard Barnabas and Paul telling what great signs and wonders God had wrought among the Gentiles by them.

13 *And after they had held their peace, James answered,

14 saying: Men brethren, hear me. * Simon hath related how God first visited to take of the Gentiles a people

15 to his name. *And to this agree the words of the pro-

16 phets, as it is written: *After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and the ruins thereof I will rebuild,

17 and I will set it up; * that the residue of men may seek after the Lord, and all nations upon whom my name

18 is invoked, saith the Lord who doth these things. *To the Lord was his own work known from the beginning

19 of the world. * For which cause I judge, that they who from among the Gentiles are converted to God, are

20 not to be disquieted; * but that we write unto them, that they refrain themselves from the pollutions of idols and from fornication, and from things strangled,

21 and from blood. * For Moses of old time hath in every city, them that preach him in the synagogues, where he is read every Sabbath.

22 Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send to Antioch, with Paul and Barnabas, *namely* Judas who was surnamed Barsabas, and Silas, chief

23 men among the brethren, * writing by their hands.

The apostles and ancients brethren, to the brethren of the Gentiles that are at Antioch, and in Syria, and

24 Cilicia, greeting. * Forasmuch as we have heard that some going out from us have troubled you with words subverting your souls, to whom we gave no com-

= ℣ 16. Amos ix. 11.

mandment: * It hath seemed good to us, being assem- 25
bled together, to choose out men and to send them unto
you with our well beloved Barnabas and Paul, * men 26
that have given their lives for the name of our Lord Jesus
Christ. * We have sent therefore Judas and Silas, who 27
themselves also will by word of mouth tell you the same
things. * For it hath seemed good to the Holy Ghost 28
and to us, to lay no farther burden upon you than these
necessary things. * That you abstain from things sa- 29
crificed to idols, and from blood, and from things
strangled, and from fornication, from which things
keeping yourselves, you shall do well. Fare ye well.

They therefore being dismissed, went down to An- 30
tioch: and gathering together the multitude, delivered
the epistle. * Which, when they had read, they re- 31
joiced for the consolation. * But Judas and Silas, being 32
prophets also themselves, with many words comforted
the brethren, and confirmed them. *And after they had 33
spent some time there, they were let go with peace by
the brethren unto them that had sent them. * But it 34
seemed good unto Silas to remain there: and Judas
alone departed to Jerusalem. *And Paul and Barna- 35
bas continued at Antioch, teaching and preaching with
many others the word of the Lord.

And after some days, Paul said to Barnabas: Let us 36
return and visit our brethren in all the cities wherein
we have preached the word of the Lord, to see how
they do. *And Barnabas would have taken with them 37
John also, that was surnamed Mark: * But Paul desired 38
that he (as having departed from them out of Pamphy-

℣ 29. *From blood and from things strangled.* The use of these things, though of their own nature indifferent, was here prohibited to bring the Jews more easily to admit of the society of the Gentiles; and to exercise the latter in obedience. But this prohibition was temporary, and has long since ceased to oblige, more especially in the western churches.] = ℣ 38. Acts xiii. 13.

lia, and not gone with them to the work) might not be
39 received. *And there arose dissension, so that they departed one from another, and Barnabas indeed taking
40 Mark, sailed to Cyprus. *But Paul choosing Silas, departed, being delivered by the brethren to the grace of God.
41 And he went through Syria and Cilicia, confirming the churches: commanding them to keep the precepts of the apostles and the ancients.

CHAP. XVI.

Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

1 AND he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son of a Jewish woman that believed; but his father was
2 a Gentile. *To this man the brethren that were in
3 Lystra and Iconium gave a good testimony. *Him Paul would have to go along with him: and taking him he circumcised him, because of the Jews who were in those places. For they all knew that his father was a Gentile.
4 And as they passed through the cities, they delivered unto them the decrees for to keep, that were decreed by the apostles and ancients who were at Jerusalem.
5 *And the churches were confirmed in faith, and increased in number daily.
6 And when they had passed through Phrygia and the country of Galatia, they were forbidden by the Holy
7 Ghost to preach the word in Asia. *And when they were come into Mysia, they attempted to go into Bithynia, and the spirit of Jesus suffered them not.
8 And when they had passed through Mysia, they
9 went down to Troas: *and a vision was shewed to Paul in the night, which was a man of Macedonia

standing and beseeching him, and saying: Pass over
into Macedonia and help us. *And as soon as he had 10
seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach
the gospel to them. *And sailing from Troas, we came 11
with a straight course to Samothracia, and the day following to Neapolis: * and from thence to Philippi, 12
which is the chief city of part of Macedonia, a colony.
And we were in this city some days conferring together.
*And upon the Sabbath day, we went forth without the 13
gate by a river side, where it seemed that there was
prayer: and, sitting down, we spoke to the women
that were assembled. *And a certain woman named 14
Lydia, a seller of purple of the city of Thyatira, one
that worshipped God, did hear: whose heart the Lord
opened to attend to those things which were said
by Paul. *And when she was baptized, and her 15
household, she besought us, saying: If you have judged
me to be faithful to the Lord, come into my house
and abide there. And she constrained us. *And it 16
came to pass as we went to prayer, a certain girl, having a Pythonical spirit, met us, who brought to her
masters much gain by divining. * This same following 17
Paul and us, cried out, saying: These men are the
servants of the most high God, who preach unto you
the way of salvation. *And this she did many days. 18
But Paul being grieved, turned and said to the spirit:
I command thee in the name of Jesus Christ to go out
from her. And he went out the same hour. * But her 19
masters seeing that the hope of their gain was gone,
apprehending Paul and Silas, brought them into the
market-place to the rulers; * and presenting them to 20
the magistrates, they said: These men disturb our city,
being Jews, * and preach a fashion which it is not 21
lawful for us to receive, nor observe, being Romans.

22 *And the people ran together against them: and the magistrates rending off their clothes, commanded them
23 to be beaten with rods. *And when they had laid many stripes upon them, they cast them into prison, charg-
24 ing the jailor to keep them diligently. * Who having received such a charge, thrust them into the inner pri-
25 son, and made their feet fast in the stocks. *And at midnight Paul and Silas praying praised God: and
26 they that were in prison, heard them. *And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and the bands of all were loosed.
27 *And the keeper of the prison awaking out of his sleep, and seeing the doors of the prison open, drawing his sword, would have killed himself, supposing that the
28 prisoners had been fled. * But Paul cried with a loud voice, saying: Do thyself no harm, for we are all here.
29 * Then calling for a light, he went in, and trembling
30 fell down at the feet of Paul and Silas. *And bring-ing them out, he said: Masters, what must I do that
31 I may be saved? *But they said: Believe in the Lord
32 Jesus; and thou shalt be saved, and thy house. *And they preached the word of the Lord to him and to all
33 that were in his house. *And he taking them the same hour of the night, washed their stripes: and himself
34 was baptized and all his house immediately. *And when he had brought them into his own house, he laid the table for them, and rejoiced with all his house, believ-
35 ing God. *And when the day was come, the magistrates sent the serjeants, saying: Let those men go.
36 *And the keeper of the prison told these words to Paul: The magistrates have sent to let you go; now
37 therefore depart and go in peace. * But Paul said to them: They have beaten us publickly uncondemned,

=¥ 22. 2d Corinthians xi. 25.—Philip. i. 13.—1st Thessalonians ii. 2.

men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so, but let them come, * and let us out themselves. And the 38
serjeants told these words to the magistrates. And they were afraid, hearing that they were Romans; *and 39
coming they besought them, and bringing them out, they desired them to depart out of the city. *And they 40
went out of the prison, and entered into the house of Lydia; and having seen the brethren, they comforted them, and departed.

CHAP. XVII.

Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

AND when they had passed through Amphipolis 1
and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. *And Paul, according to 2
his custom, went in unto them; and for three Sabbath days he reasoned with them out of the Scriptures, 3
* declaring and insinuating, that the Christ was to suffer and to rise again from the dead: and that this is Jesus Christ, whom I preach to you. *And some of them 4
believed, and were associated to Paul and Silas, and of those that served God, and of the Gentiles a great multitude, and of noble women not a few. * But the 5
Jews moved with envy, and taking unto them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar: and besetting Jason's house, sought to bring them out unto the people. *And not 6
finding them, they drew Jason and certain brethren to the rulers of the city, crying: They that set the city in an uproar are come hither also, * whom Jason hath 7
received, and these all do contrary to the decrees of Cæsar, saying that there is another king, Jesus. *And 8
they stirred up the people, and the rulers of the city hearing these things. *And having taken satisfaction 9

10 of Jason and of the rest, they let them go. * But the brethren immediately sent away Paul and Silas by night unto Berea.

Who, when they were come thither, went into the
11 synagogue of the Jews. * Now these were more noble than those in Thessalonica, who received the word with all eagerness, daily searching the scriptures, whether
12 these things were so. *And many indeed of them believed, and of honourable women that were Gentiles,
13 and of men not a few. *And when the Jews of Thessalonica had knowledge, that the word of God was also preached by Paul at Berea, they came thither also, stir-
14 ring up and troubling the multitude. *And then immediately the brethren sent away Paul, to go unto the
15 sea: but Silas and Timothy remained there. *And they that conducted Paul, brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16 Now whilst Paul waited for them at Athens, his spirit was stirred within him, seeing the city wholly
17 given to idolatry. * He disputed therefore in the synagogue with the Jews, and with them that served God, and in the market-place, every day with them
18 that were there. *And certain philosophers of the Epicureans and of the Stoicks disputed with him, and some said: What is it that this word-sower would say? But others: He seemeth to be a setter forth of new gods; because he preached to them Jesus and the re-
19 surrection. *And taking him, they brought him to

¥ 11. *More noble.* The Jews of Berea are justly commended for their eagerly embracing the truth, and searching the scriptures, to find out the texts alleged by the apostle: which was a far more generous proceeding than that of their countrymen at Thessalonica, who persecuted the preachers of the gospel, without examining the grounds they alleged for what they taught.

Areopagus, saying: May we know what this new doctrine is which thou speakest of? * For thou bringest in 20
certain new things to our ears. We would know therefore what these things mean; * (now all the Athenians, 21
and strangers that were there, employed themselves in nothing else, but either in telling or in hearing some new thing.) * " But Paul standing in the midst of Are- 22
opagus, said:

Ye men of Athens, I perceive that in all things you are too superstitious. * For passing by, and seeing your 23
idols, I found an altar also, on which was written: *To the unknown God.* What therefore you worship, without knowing it, that I preach to you. * God who made the 24
world, and all things therein. He being Lord of heaven and earth, dwelleth not in temples made with hand; * neither is he served with men's hands, as though he 25
needed any thing, seeing it is he who giveth to all life and breath, and all things: * and hath made of one, 26
all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation, * that they should seek God, if happily they 27
may feel after him, or find him; although he be not far from every one of us: * For in him we live, and 28
move, and be; as some also of your own poets said: For we are also his offspring. * Being therefore the off- 29
spring of God, we must not suppose the Divinity to be like unto gold or silver, or stone, the graving of art and device of man. * And God indeed having winked 30
at the times of this ignorance, now declareth unto men that all should every where do penance; * because he 31
hath appointed a day, wherein he will judge the world

℣ 22—34. St. Denis the Areopagite. 9 October.

℣ 24. *Dwelleth not in temples.* The Deity is not contained in temples, so as to need them for his dwelling, or any other uses, as the heathens imagined. Yet by his omnipresence he is both there and everywhere.

= ℣ 24. Genesis i. 1.—Acts vii. 47.

in equity, by the man whom he hath appointed, giving faith to all, by raising him up from the dead.

32 And when they had heard of the resurrection of the dead, some indeed mocked; but others said: We will
33 hear thee again concerning this matter. *So Paul
34 went out from among them. *But certain men adhering to him, did believe: among whom was also Dionysius the Areopagite, and a woman named Damaris, and others with them."

CHAP. XVIII.

Paul founds the church of Corinth: and preaches at Ephesus, and Apollo goes to Corinth.

1 AFTER these things, departing from Athens, he
2 came to Corinth. *And finding a certain Jew, named Aquila, born in Pontus, lately come from Italy, with Priscilla his wife, (because that Claudius had commanded all Jews to depart from Rome,) he came to
3 them. *And because he was of the same trade, he remained with them, and wrought: (now they were tent-
4 makers by trade.) *And he reasoned in the synagogue every Sabbath, bringing in the name of the Lord Je-
5 sus, and he persuaded the Jews and the Greeks. *And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews
6 that Jesus is the Christ. *But they gainsaying and blaspheming, he shook his garment, and said to them: Your blood be upon your own heads: I am clean; from
7 henceforth I will go unto the Gentiles. *And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose
8 house was adjoining to the synagogue. *And Crispus, the ruler of the synagogue believed in the Lord, with all his house: and many of the Corinthians hearing,

= ℣ 8. 1st Corinthians i. 14.

believed, and were baptized. *And the Lord said to 9
Paul in the night by a vision: Do not fear, but speak,
and hold not thy peace, * because I am with thee: and 10
no man shall set upon thee, for I have much people
in this city. *And he staid there a year and six months, 11
teaching among them the word of God.

But when Gallio was proconsul of Achaia, the Jews, 12
with one accord, rose up against Paul, and brought him
to the judgment-seat, * saying: This man persuadeth 13
men to worship God, contrary to the law. *And when 14
Paul was beginning to open his mouth, Gallio said to
the Jews: If it were some matter of injustice, or a
heinous deed, O ye Jews, I should with reason bear
with you. *But if they be questions of word and names, 15
and of your law, look you to it: I will not be judge of
such things. *And he drove them from the judgment- 16
seat. *And all laying hold on Sosthenes, the ruler of 17
the synagogue, beat him before the judgment-seat:
and Gallio cared for none of those things.

But Paul, when he had staid yet many days, taking 18
his leave of the brethren, sailed thence into Syria, (and
with him Priscilla and Aquila) having shorn his head
in Cenchra. For he had a vow. *And he came to 19
Ephesus, and left them there. But he himself entering
into the synagogue, disputed with the Jews. *And 20
when they desired him, that he would tarry a longer
time, he consented not, * but taking his leave, and 21
saying: I will return to you again, God willing, he de-
parted from Ephesus. *And going down to Cæsarea, 22
he went up, and saluted at Jerusalem the church, and
so came down to Antioch.

And after he had spent some time there, he departed, 23
and went through the country of Galatia and Phrygia
in order, confirming all the disciples.

= ℣ 18. Numbers vi. 18.—Acts xxi. 24.

24 Now a certain Jew, named Apollo, born at Alexandria, an eloquent man, came to Ephesus, one mighty
25 in the scriptures. *This man was instructed in the way of the Lord: and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing
26 only the baptism of John. *This man therefore began to speak boldly in the synagogue. Whom, when Priscilla and Aquila had heard, they took him to them, and expounded to him the way of the Lord more dili-
27 gently. *And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much
28 who had believed. *For with much vigour he convinced the Jews, openly shewing by the scriptures, that Jesus is the Christ.

CHAP. XIX.

Paul establishes the church at Ephesus. The tumult of the silversmiths.

1 " AND it came to pass, while Apollo was at Corinth, that Paul having passed through the upper coasts came
2. to Ephesus, and found certain disciples. *And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much
3 as heard whether there be a Holy Ghost. *And he said: In what then were you baptized? Who said: In John's
4 baptism. *Then Paul said: John baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to
5 say, in Jesus. *Having heard these things, they were
6 baptized in the name of the Lord Jesus. *And when Paul had imposed his hands on them, the Holy Ghost

℣ 1—8. Eve of Pentecost.
= ℣ 4. Matth. iii. 11.—Mark i. 8. —Luke iii. 16. — John i, 26.—Acts i. 5.—xi. 16,

came upon them, and they spoke with tongues and prophesied. *And all the men were about twelve. 7

And entering into the synagogue, he spoke boldly 8
for the space of three months, disputing and exhorting concerning the kingdom of God." * But when some 9
were hardened, and believed not, speaking evil of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus. *And this continued for the 10
space of two years, so that all they who dwelt in Asia heard the word of the Lord, both Jews and Gentiles.

And God wrought by the hand of Paul more than 11
common miracles: * so that even there were brought 12
from his body to the sick, handkerchiefs and aprons; and the diseases departed from them, and the wicked spirits went out of them. * Now some also of the Jewish 13
exorcists, who went about, attempted to invoke over them that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth. *And there were certain men, seven sons of Sceva a 14
Jew, a chief-priest, that did this. * But the wicked 15
spirit answering, said to them: Jesus I know, and Paul I know: but who are you? *And the man in whom 16
the wicked spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded. *And this be- 17
came known to all the Jews and the Gentiles that dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified. *And many of them 18
that believed, came confessing, and declaring their deeds. *And many of them who had followed curious 19
arts, brought together their books, and burnt them before all: and counting the price of them, they found the money to be fifty thousand pieces of silver. * So 20
mightily grew the word o God, and was confirmed.

21 And when these things were ended, Paul purposed
in the spirit, when he had passed through Macedonia
and Achaia, to go to Jerusalem, saying: After I have
22 been there, I must see Rome also. *And sending into
Macedonia two of them that ministered to him, Ti-
mothy and Erastus, he himself remained for a time in
Asia.

23 Now at that time there arose no small disturbance
24 about the way of the Lord. *For a certain man named
Demetrius, a silversmith, who made silver temples for
25 Diana, brought no small gain to the craftsmen: * whom
he calling together with the workmen of like occupa-
tion, said: Sirs, you know that our gain is by this trade;
26 * and you see and hear, that this Paul, by persuasion,
hath drawn away a great multitude, not only of Ephe-
sus, but almost of all Asia, saying: That they are not
27 Gods which are made by hands. * So that not only this
our craft is in danger to be set at nought, but also the
temple of great Diana shall be reputed for nothing,
yea, and her majesty shall begin to be destroyed, whom
28 all Asia and the world worshippeth. * Having heard
these things, they were full of anger, and cried out,
29 saying: Great is Diana of the Ephesians. *And the
whole city was filled with confusion, and having caught
Gaius and Aristarchus, men of Macedonia, Paul's
companions, they rushed with one accord into the
30 theatre. *And when Paul would have entered in unto
31 the people, the disciples suffered him not. *And some
also of the rulers of Asia, who were his friends, sent
unto him, desiring that he would not venture himself
32 into the theatre: * Now some cried one thing, some
another. For the assembly was confused, and the greater
part knew not for what cause they were come together.
33 *And they drew forth Alexander out of the multitude,
the Jews thrusting him forward. And Alexander beck-

oning with his hand for silence, would have given the people satisfation. *But as soon as they perceived him 34
to be a Jew, all with one voice for the space of about two hours, cried out: Great is Diana of the Ephesians.
*And when the town-clerk had appeased the multi- 35
tudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring. *Forasmuch, therefore, as these things cannot 36
be gainsaid, you ought to be quiet, and to do nothing rashly. *For you have brought hither these men, who 37
are neither guilty of sacrilege nor of blasphemy against your goddess. *But if Demetrius and the craftsmen 38
that are with him, have a matter against any man, the courts of justice are open, and there are proconsuls; let them accuse one another. *And if you inquire after 39
any other matter, it may be decided in a lawful assembly. *For we are even in danger to be called in 40
question for this day's uproar: there being no man guilty (of whom we may give account) of this concourse. And when he had said these things, he dismissed the assembly.

CHAP. XX.

Paul passes through Macedonia and Greece: he raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

AND after the tumult was ceased, Paul calling to 1
him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia. *And when he 2
had gone over those parts, and had exhorted them with many words, he came into Greece: *Where, when he 3
had spent three months, the Jews laid wait for him, as he was about to sail into Syria. so he took a resolution to return through Macedonia. *And there accompa- 4

nied him Sopater the son of Pyrrhus, of Berea: and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy: and of Asia, Tychicus
5 and Trophimus. *These going before, staid for us at
6 Troas: * but we sailed from Philippi after the days of the Azymes, and came to them to Troas in five days, where we abode seven days.
7 And on the first day of the week, when we were assembled to break bread, Paul discoursed with them, being to depart on the morrow; and he continued his
8 speech until midnight. *And there were a great number of lamps in the upper chamber where we were
9 assembled. *And a certain young man named Eutychus, sitting on the window, being oppressed with a deep sleep, (as Paul was long preaching), by occasion of his sleep, fell from the third loft down, and was ta-
10 ken up dead. * To whom, when Paul had gone down, he laid himself upon him, and embracing him, said:
11 Be not troubled, for his soul is in him. *Then going up and breaking bread, and tasting, and having talked a long time to them until day-light, so he departed.
12 *And they brought the youth alive, and were not a little comforted.
13 But we going aboard the ship, sailed to Assos, being there to take in Paul; for so he had appointed, him-
14 self purposing to travel by land. *And when he had met with us at Assos, we took him in and came to Mi-
15 tylene. *And sailing thence, the day following we came over-against Chios, and the next day we arrived at Samos, and the day following we came to Miletus.
16 * For Paul had determined to sail by Ephesus, lest he should be staid any time in Asia. For he hasted, if it were possible for him, to keep the day of Pentecost at Jerusalem.

"And sending from Miletus to Ephesus, he called 17
the ancients of the church. *And when they were 18
come to him, and were together, he said to them:
You know from the first day that I came into Asia, in
what manner I have been with you for all the time,
*serving the Lord with all humility and with tears, 19
and temptations which befell me by the conspiracies of
the Jews: *how I have kept back nothing that was 20
profitable to you, but have preached it to you, and taught
you publickly, and from house to house, *testifying 21
both to Jews and Gentiles penance towards God, and
faith in our Lord Jesus Christ." *And now behold, 22
being bound in the spirit, I go to Jerusalem, not
knowing the things which shall befall me there, *save 23
that the Holy Ghost in every city witnesseth to me,
saying that bands and afflictions wait for me at Je-
rusalem. *But I fear none of these things, neither do 24
I count my life more precious than myself, so that I
may consummate my course, and the ministry of the
word which I received from the Lord Jesus, to testify
the gospel of the grace of God. *And now behold I 25
know, that all you among whom I have gone preach-
ing the kingdom of God, shall see my face no more.
*Wherefore I take you to witness this day, that I am 26
clear from the blood of all men. *For I have not 27
spared to declare unto you all the counsel of God.
*Take heed to yourselves, and to the whole flock 28
wherein the Holy Ghost hath placed you bishops, to
rule the church of God, which he hath purchased with
his own blood. *I know that after my departure, ra- 29
vening wolves will enter in among you, not sparing the
flock. *And of your own selves shall arise men speak- 30
ing perverse things, to draw away disciples after them.
*Therefore watch, keeping in memory that for three 31

℣ 17—21. St. Stephen Pope and Martyr. 2 August.

years I ceased not with tears to admonish every one of
32 you night and day. *And now I commend you to God
and to the word of his grace, who is able to build up,
33 and to give an inheritance among all the sanctified. *I
have not coveted any man's silver, gold, or apparel, as
34 you yourselves know: *for such things as were needful
for me, and them that are with me, these hands have
35 furnished. *I have shewed you all things, how that so
labouring, you ought to support the weak, and to re-
member the word of the Lord Jesus, how he said: It is
a more blessed thing to give rather than to receive.
36 And when he had said these things, kneeling
37 down, he prayed with them all. *And there was much
weeping among them all; and falling on the neck of
38 Paul, they kissed him, * being grieved most of all for
the word which he had said, that they should see his
face no more. And they brought him on his way to
the ship.

CHAP. XXI.

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

1 AND when it came to pass, that being parted from
them we set sail, we came with a straight course to Coos,
and the day following to Rhodes, and from thence to
2 Patara. *And when he had found a ship sailing over
3 to Phenice, we went aboard, and set forth. *And when
we had discovered Cyprus, leaving it on the left hand,
we sailed into Syria, and came to Tyre: for there the
4 ship was to unlade her burden. *And finding disciples,
we tarried there seven days: who said to Paul through
the spirit, that he should not go up to Jerusalem.
5 *And the days being expired, departing, we went for-
ward, they all bringing us on our way, with their wives

= ℣ 34. 1st Corinthians iv. 12.—1st Thess. ii. 9.—2d Thess. iii. 8.

and children, till we were out of the city: and we kneeled down on the shore, and we prayed. *And when 6
we had bid one another farewell, we took ship; and they returned home. * But we having finished the voyage 7
by sea from Tyre, came down to Ptolemais: and saluting the brethren, we abode one day with them.
*And the next day departing, we came to Cesarea. 8
And entering into the house of Philip the Evangelist, who was one of the seven, we abode with him. *And 9
he had four daughters virgins, who did prophesy.

And as we tarried there for some days, there came 10
from Judea, a certain prophet named Agabus. * Who, 11
when he was come to us, took Paul's girdle: and binding his own feet and hands, he saith: Thus saith the Holy Ghost: The man whose girdle this is, the Jews shall bind in this manner in Jerusalem, and shall deliver him into the hands of the Gentiles. * Which, 12
when we had heard, both we and they that were of that place, desired him that he would not go up to Jerusalem. * Then Paul answered, and said: What do 13
you mean, weeping, and afflicting my heart? For I am ready not only to be bound, but to die also in Jerusalem for the name of the Lord Jesus. *And when we 14
could not persuade him, we ceased, saying: the will of the Lord be done.

And after those days, being prepared, we went up 15
to Jerusalem. *And there went also with us, some of 16
the disciples from Cesarea, bringing with them one Mnason a Cyprian, an old disciple, with whom we should lodge. *And when we were come to Jerusalem, 17
the brethren received us gladly. *And the day follow- 18
ing, Paul went in with us unto James; and all the ancients were assembled. * Whom, when he had saluted, 19
he related particularly what things God had wrought

= 8. Acts vi. 5.—viii. 5.

20 among the Gentiles by his ministry. *But they hearing it, glorified God, and said to him: Thou seest, brother, how many thousands there are among the Jews that have believed: and they are all zealots for the
21 law. *And they have heard of thee, that thou teachest those Jews who are among the Gentiles to depart from Moses, saying: That they ought not to circumcise their children, nor walk according to the custom.
22 *What is it therefore? the multitude must needs come
23 together: for they will hear that thou art come. *Do therefore this that we say to thee. We have four men
24 who have a vow on them; *take these, and sanctify thyself with them, and bestow on them that they may shave their heads: and all will know that the things which they have heard of thee, are false, but that thou
25 thyself also walkest, keeping the law. *But as touching the Gentiles that believe, we have written, decreeing that they should only refrain themselves from that which has been offered to idols, and from blood, and
26 from things strangled, and from fornication. *Then Paul took the men, and the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But when the seven days were drawing to an end, those Jews that were of Asia, when they saw him in the temple, stirred up all the people and laid hands upon him,
28 crying out: *Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place; and morever hath brought in Gentiles into the temple, and hath violated this holy

℣ 24. *Keeping the law.* The law though now no longer obligatory, was for a time observed by the Christian Jews, to bury, as it were, the synagogue with honour.

= ℣ 24. Numb. vi. 18.—Acts xviii. 18.
= ℣ 25. Acts xv. 20. 29.

holy place. *(For they had seen Trophimus the Ephe- 29
sian in the city with him, whom they supposed that
Paul had brought into the temple.) *And the whole 30
city was in an uproar; and the people ran together:
And taking Paul, they drew him out of the temple.
and immediately the doors were shut. *And as they 31
went about to kill him, it was told the tribune of the
band, that all Jerusalem was in confusion: *Who 32
forthwith taking with him soldiers and centurions, ran
down to them. And when they saw the tribune and the
soldiers, they left off beating Paul. *Then the tribune 33
coming near took him, and commanded him to be bound
with two chains: and demanded who he was, and what
he had done. *And some cried one thing, some an- 34
other, among the multitude. And when he could not
know the certainty for the tumult, he commanded him
to be carried into the castle. *And when he was come 35
to the stairs, it fell out that he was carried by the sol-
diers, because of the violence of the people. *For the 36
multitude of the people followed after, crying: Away
with him. *And as Paul was about to be brought into 37
the castle, he saith to the tribune: May I speak some-
thing to thee? Who said: Canst thou speak Greek?
*Art not thou that Egyptian who before these days didst 38
raise a tumult, and didst lead forth into the desert four
thousand men that were murderers? *But Paul said to 39
him: I am a Jew of Tarsus in Cilicia, a citizen of no
mean city. And I beseech thee, suffer me to speak to
the people. *And when he had given him leave, Paul 40
standing on the stairs, beckoned with his hand to the
people. And a great silence being made, he spoke
unto them in the Hebrew tongue, saying:

CHAP. XXII.

Paul declares to the people the history of his conversion. He escapes scourging, by claiming the privilege of a Roman.

1 MEN, brethren, and fathers, hear ye the account
2 which I now give unto you. * And when they heard
that he spoke to them in the Hebrew tongue, they kept
3 the more silence. *And he saith: I am a Jew, born
at Tarsus in Cilicia, but brought up in this city, at the
feet of Gamaliel, taught according to the truth of the
law of the fathers, zealous for the law, as also all you
4 are this day: * Who persecuted this way unto death,
binding and delivering into prisons both men and wo-
5 men, * as the high-priest doth bear me witness, and
all the ancients; from whom also receiving letters, to
the brethren, I went to Damascus, that I might bring
them bound from thence to Jerusalem to be punished.
6 *And it came to pass, as I was going, and drawing nigh
to Damascus, at mid-day, that suddenly from heaven there
7 shone round about me a great light; * and falling on
the ground, I heard a voice saying to me: Saul, Saul,
8 why persecutest thou me? *And I answered: Who art
thou, Lord? And he said to me: I am Jesus of Na-
9 zareth, whom thou persecutest. *And they that were
with me saw indeed the light; but they heard not the
10 voice of him that spoke with me. *And I said: What
shall I do, Lord? And the Lord said to me: Arise,
and go to Damascus; and there it shall be told thee of
11 all things that thou must do. *And whereas I did not
see for the brightness of that light, being led by the
12 hand by my companions, I came to Damascus. *And

=℣ 4. Acts viii. 3.
=℣ 5. Acts ix. 2.

℣ 9. *Heard not the voice.* That is, they distinguish not the words: tho' they heard a voice.—Acts ix. 7.

one Ananias, a man according to the law, having testimony of all the Jews who dwelt there, *coming to me, 13
and standing by me, said to me: Brother Saul, look up.
And I the same hour looked upon him. *But he said: 14
The God of ou rfather's hath pre-ordained thee that thou
shouldst know his will, and see the Just One, and shouldst
hear the voice from his mouth: *for thou shalt be his 15
witness to all men, of those things which thou hast seen
and heard. *And now why tarriest thou? Rise up, 16
and be baptized, and wash away thy sins, invoking his
name. *And it came to pass, when I was come again 17
to Jerusalem, and was praying in the temple, that I
was in a trance, *and saw him, saying unto me: Make 18
haste, and get thee quickly out of Jerusalem; because
they will not receive thy testimony concerning me.
*And I said, Lord, they know that I cast into prison 19
and beat in every synagogue them that believed in thee;
*and when the blood of Stephen thy witness was shed, 20
I stood by and consented, and kept the garments of
them that killed him. *And he said to me: Go, for 21
unto the Gentiles afar off will I send thee.

And they heard him until this word, and then lifted 22
up their voice, saying: Away with such a one from
the earth: for it is not fit that he should live. *And 23
as they cried out and threw off their garments, and cast
dust into the air, *the tribune commanded him to be 24
brought into the castle, and that he should be scourged
and tortured; to know for what cause they did so cry
out against him. *And when they had boun[illegible] him with 25
thongs, Paul saith to the centurion that stood by him:
Is it lawful for you to scourge a man that is a Roman,
and uncondemned? *Which the centurion hearing, 26
went to the tribune, and told him, saying: What art
thou about to do? For this man is a Roman citizen.

= ℣ 19. Acts viii. 3. | = ℣ 20. Acts vii. 57.

27 *And the tribune coming, said to him: Tell me, art
28 thou a Roman? But he said: Yea. *And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.
29 * Immediately therefore they departed from him that were about to torture him. The tribune also was afraid after he understood that he was a Roman citizen, and
30 because he had bound him. * But, on the next day, meaning to know more diligently for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together and all the council; and bringing forth Paul, he set him before them.

CHAP. XXIII.

Paul stands before the council. The Jews conspire his death. He is sent away to Cesarea.

1 AND Paul looking upon the council, said: Men brethren, I have conversed with all good conscience
2 before God, until this present day. *And the high-priest Ananias commanded them that stood by him to
3 strike him on the mouth. * Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou to judge me according to the law, and, contrary to the
4 law, commandest me to be struck? *And they that stood by, said: Dost thou revile the high-priest of God?
5 *And Paul said: I knew not, brethren, that he is the high-pries For it is written: Thou shalt not speak
6 evil of the prince of thy people. *And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men brethren, I am a Pharisee, the son of Pharisees; concerning the hope and resurrection of the dead I am called in question.
7 *And when he had so said, there arose a dissension

=ỷ 5. Exodus xxii. 28. | =ỷ 6. Philippians iii. 5.

between the Pharisees and the Sadducees; and the multitude was divided. * For the Sadducees say that 8
there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. *And there arose a great 9
cry. And some of the Pharisees rising up, strove, saying: We find no evil in this man: what if a spirit hath spoken to him, or an angel? *And when there 10
arose a great dissension, the tribune fearing lest Paul should be pulled in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. *And 11
the night following the Lord standing by him, said: Be constant; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

And when day was come, some of the Jews gathered 12
together, and bound themselves under a curse, saying: that they would neither eat nor drink till they killed Paul. *And they were more than forty men that had 13
made this conspiracy, * who came to the chief-priests 14
and the ancients, and said: We have bound ourselves under a great curse, that we will eat nothing till we have slain Paul. * Now therefore do you with the coun- 15
cil signify to the tribune, that he bring him forth to you, as if you meant to know something more certain touching him. And we, before he come near, are ready to kill him. * Which, when Paul's sister's son 16
had heard of their lying in wait, he came, and entered into the castle, and told Paul. *And Paul calling to 17
him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him. *And 18
he taking him, brought him to the tribune, and said: Paul the prisoner desired me to bring this young man unto thee, who hath something to say to thee. *And 19
the tribune taking him by the hand, went aside with

=¥ 8. Matthew xxii. 23.

him privately, and asked him: What is it that thou
20 hast to tell me? *And he said: The Jews have agreed to
desire thee, that thou wouldst bring forth Paul to-morrow
into the council, as if they meant to inquire something
21 more certain touching him; * but do not thou give
credit to them; for there lie in wait for him more than
forty men of them, who have bound themselves by oath,
neither to eat nor to drink till they have killed him:
and they are now ready, looking for a promise from
22 thee. *The tribune therefore dismissed the young man,
charging him that he should tell no man that he had
23 made known these things unto him. * Then having
called two centurions, he said to them: Make ready
two hundred soldiers to go as far as Cesarea, and se-
venty horsemen, and two hundred spearmen for the
24 third hour of the night; * and provide beasts, that
they may set Paul on, and bring him safe to Felix the
25 governor. * (For he feared lest perhaps the Jews might
take him away by force and kill him, and he should
afterwards be slandered, as if he was to take money.)
26 *And he wrote a letter after this manner:

Claudius Lysias, to the most excellent governor
27 *Felix, greeting:* * This man being taken by the Jews,
and ready to be killed by them, I rescued, coming in
with an army, understanding that he is a Roman.
28 *And meaning to know the cause which they objected
unto him, I brought him forth into their council.
29 *Whom I found to be accused concerning questions
of their law, but having nothing laid to his charge
30 worthy of death or of bands. *And when I was told of
ambushes that they had prepared for him, I sent him
to thee, signifying also to his accusers to plead before
31 thee. Farewell. * Then the soldiers, according as it
was commanded them, taking Paul, brought him by
32 night to Antipatris. *And the next day leaving the

horsemen to go with him, they returned to the castle.
* Who, when they were come to Cesarea, and had de- 33
livered the letter to the governor, did also present Paul
before him. *And when he had read it, and had asked 34
of what province he was, and understood that he was
of Cilicia: * I will hear thee, said he, when thy accu- 35
sers come. And he commanded him to be kept in
Herod's judgment-hall.

CHAP. XXIV.

Paul defends his innocence before Felix the governor. He preaches the faith to him.

AND after five days, the high-priest Ananias came 1
down with some of the ancients, and one Tertullus an
orator, who went to the governor against Paul. *And 2
Paul being called for, Tertullus began to accuse him,
saying:

Whereas through thee we live in much peace, and
many things are rectified by thy providence, * we ac- 3
cept it always, and in all places, most excellent Felix,
with all thanksgiving. * But that I be not further te- 4
dious to thee, I desire thee of thy clemency to hear us
in few words. * We have found this to be a pestilent 5
man, and raising seditions among all the Jews throughout
the world, and author of the sedition of the sect of the
Nazarenes; *who also hath gone about to profane the 6
temple, whom we having apprehended, would also
have judged according to our law. * But Lysias the 7
tribune coming upon us with great violence, took him
away out of our hands, * commanding his accusers to 8
come to thee: of whom thou mayst thyself, by exami-
nation, have knowledge of all these things whereof we 9
accuse him. *And the Jews also added, and said that
these things were so.

10 Then Paul answered: (the governor making a sign to him to speak)

Knowing that for many years thou hast been judge over this nation, I will with good courage answer for
11 myself. *For thou mayst understand that there are yet but twelve days since I went up to adore in Jerusalem;
12 *and neither in the temple did they find me disputing with any man, or causing any concourse of the people,
13 neither in the synagogues *nor in the city: neither can they prove unto thee the things whereof they now
14 accuse me. *But this I confess to thee, that according to the sect which they call heresy, so I serve the Father and my God, believing all things which are writ-
15 ten in the law and the prophets; *having hope in God, which these also themselves look for, that there
16 shall be a resurrection of the just and unjust. *And herein do I endeavour to have always a conscience with-
17 out offence towards God and towards men. *Now after many years I came to bring alms to my nation,
18 and offerings, and vows. *In which I was found purified in the temple, neither with multitude, nor with
19 tumult, *by certain Jews of Asia, who ought to have been here before thee and to accuse, if they had any
20 thing against me; *or let these men themselves say, if they found in me any iniquity, when standing before
21 their council, *except it be for this one voice only that I cried standing among them: concerning the resurrection of the dead am I judged this day by you.
22 *And Felix put them off, having most certain knowledge of this way, saying: When Lysias the tribune
23 shall come down, I will hear you. *And he commanded the centurion to keep him, and that he should be easy, and that he should not prohibit any of his friends to minister unto him.

=℣ 18. Acts xxi. 26. | =℣ 21. Acts xxiii. 6.

And after some days, Felix coming with Drusilla 24
his wife, who was a Jew, sent for Paul, and heard of
him the faith that is in Christ Jesus. *And as he treated 25
of justice, and chastity, and of the judgment to come,
Felix being terrified, answered: For this time go thy
way; but when I have a convenient time I will send
for thee: * hoping also withal that money should be 26
given him by Paul; for which cause also oftentimes
sending for him, he spoke with him. * But when two 27
years were ended, Felix had for successor Portius Festus. And Felix being willing to shew the Jews a pleasure, left Paul bound.

CHAP. XXV.

Paul appeals to Cæsar. King Agrippa desires to hear him.

NOW when Festus was come into the province, 1
after three days he went up to Jerusalem from Cesarea.
*And the chief-priests, and principal men of the Jews 2
went unto him against Paul: and they besought him,
* requesting favour against him, that he would command 3
him to be brought to Jerusalem, laying wait to kill
him in the way. * But Festus answered, that Paul was 4
kept in Cesarea, and that he himself would very shortly
depart thither. * Let them, therefore, saith he, among 5
you that are able, go down with me and accuse him,
if there be any crime in the man.

And having tarried among them no more than eight 6
or ten days, he went down to Cesarea, and the next
day he sat in the judgment-seat, and commanded Paul
to be brought. * Who being brought, the Jews stood 7
about him, who were come down from Jerusalem, objecting many and grievous causes, which they could
not prove; * Paul making answer for himself: Neither 8

against the law of the Jews, nor against the temple,
9 nor against Cæsar have I offended in any thing. * But
Festus, willing to shew the Jews a pleasure, answering
Paul, said: Wilt thou go up to Jerusalem, and there
10 be judged of these things before me? * Then Paul
said: I stand at Cæsar's judgment-seat, where I ought
to be judged: To the Jews I have done no injury, as
11 thou very well knowest. * For if I have injured them,
or have committed any thing worthy of death, I refuse
not to die: but if there be none of these things
whereof they accuse me, no man may deliver me to
12 them. I appeal to Cæsar. * Then Festus having con-
ferred with the council, answered: Hast thou appealed
to Cæsar? To Cæsar shalt thou go.
13 And after some days, king Agrippa and Bernice
14 came down to Cæsarea to salute Festus. *And as they
tarried there many days, Festus told the king of Paul,
saying: A certain man was left prisoner by Felix,
15 * about whom, when I was at Jerusalem, the chief-
priests and the ancients of the Jews came unto me,
16 desiring condemnation against him. * To whom I an-
swered: It is not the custom of the Romans to con-
demn any man before that he who is accused have his
accusers present, and have liberty to make his answer,
to clear himself of the things laid to his charge.
17 * When therefore they were come hither, without any
delay, on the day following, sitting in the judgment-
18 seat, I commanded the man to be brought. *Against
whom, when the accusers stood up, they brought no
19 accusation of things which I thought ill off: * but had
certain questions of their own superstition against him,
and of one Jesus deceased, whom Paul affirmed to be
20 alive. * I therefore being in a doubt of this manner of
question, asked him whether he would go to Jerusa-
21 lem, and there be judged of these things. * But Paul

appealing to be reserved unto the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar. *And Agrippa said to Festus: I would also 22
hear the man myself. To-morrow, said he, thou shalt hear him.

And on the next day, when Agrippa and Bernice 23
were come with great pomp, and had entered into the hall of audience with the tribunes and principal men of the city, at Festus's commandment, Paul was brought forth. *And Festus saith: King Agrippa, and all ye 24
men who are here present with us, you see this man, about whom all the multitude of the Jews dealt with me at Jerusalem, requesting and crying out, that he ought not to live any longer. *Yet have I found nothing 25
that he hath committed worthy of death. But, forasmuch as he himself hath appealed to Augustus, I have determined to send him. *Of whom I have nothing 26
certain to write to my lord. For which cause I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have what to write. *For it seemeth to me 27
unreasonable, to send a prisoner, and not to signify the things laid to his charge.

CHAP. XXVI.

Paul gives an account to Agrippa of his life, conversion, and calling.

THEN Agrippa said to Paul: Thou art permitted 1
to speak for thyself. Then Paul stretching forth his hand, began to make his answer:

I think myself happy, O king Agrippa, that I am to 2
answer for myself this day before thee, touching all the things whereof I am accused by the Jews, *especially 3
as thou knowest all, both customs and questions that are among the Jews: wherefore I beseech thee to hear

4 me patiently. *And my life indeed from my youth,
which was from the beginning among my own nation
5 in Jerusalem, all the Jews do know: *having known
me from the beginning, (if they will give testimony)
that according to the most sure sect of our religion I
6 lived a Pharisee. *And now for the hope of the pro-
mise that was made by God to our fathers, do I stand
7 subject to judgment, * unto which our twelve tribes,
serving night and day, hope to come. For which hope,
8 O king, I am accused by the Jews! * Why should it
be thought a thing incredible, that God should raise
9 the dead? *And I indeed did formerly think that I
ought to do many things contrary to the name of Jesus
10 of Nazareth; * which also I did at Jerusalem, and
many of the saints did I shut up in prisons, having
received authority of the chief-priests; and when they
11 were put to death, I brought the sentence. *And of-
tentimes punishing them, in every synagogue I com-
pelled them to blaspheme: and being yet more mad
against them, I persecuted them even unto foreign
12 cities. * Whereupon, when I was going to Damascus,
13 with authority and permission of the chief-priests, *at
mid-day, O king, I saw in the way a light from heaven,
above the brightness of the sun, shining round about
14 me, and them that were in company with me. *And
when we were all fallen down on the ground, I heard
a voice speaking to me in the Hebrew tongue: Saul,
Saul, why persecutest thou me? It is hard for thee to
15 kick against the goad. *And I said: Who art thou, Lord?
And the Lord answered: I am Jesus, whom thou
16 persecutest! * But rise up, and stand upon thy feet;
for to this end have I appeared to thee, that I may make
thee a minister and a witness of those things which
thou hast seen, and of those things wherein I will ap-

=℣ 10. Acts viii. 3. | =℣ 12. Acts ix. 2.

pear to thee, * delivering thee from the people, and 17
from the nations unto which now I send thee, * to open 18
their eyes, that they may be converted from darkness
to light, and from the power of Satan to God; that
they may receive forgiveness of sins, and a lot among
the saints, by the faith that is in me. * Whereupon, 19
O king Agrippa, I was not incredulous to the heavenly
vision; * but to them first that are at Damascus, and 20
at Jerusalem, and unto all the country at Judea, and
to the Gentiles did I preach, that they should do pe-
nance, and turn to God, doing good works worthy of
penance. * For this cause the Jews, when I was in the 21
temple, having apprehended me, went about to kill
me. * But being aided by the help of God, I stand 22
unto this day, witnessing both to small and great, say-
ing no other thing than those which the prophets and
Moses did say should come to pass: * That Christ 23
should suffer, and that he should be the first that should
rise from the dead, and should shew light to the people
and to the Gentiles.

As he spoke these things, and made his answer, 24
Festus said with a loud voice: Paul, thou art beside
thyself; much learning doth make thee mad. *And 25
Paul said: I am not mad, most excellent Festus; but
I speak words of truth and soberness. * For the king 26
knoweth of these things, to whom also I speak with
confidence: for I am persuaded that none of these things
are hidden from him; for neither was any of these
things done in a corner. * Believest thou the prophets, 27
O king Agrippa? I know that thou believest. *And 28
Agrippa said to Paul: in a little thou persuadest me
to become a Christian. *And Paul said: I would to 29
God, that both in a little and in much, not only thou,
but also all that hear me this day, should become such

=℣ 20. Acts ix. 20. | =℣ 21. Acts xxi. 31.

30 as I also am, except these bands. *And the king rose
up, and the governor, and Bernice, and they that sat with
31 them. *And when they were gone aside, they spoke
among themselves, saying: This man hath done no-
32 thing worthy of death or of bands. *And Agrippa said
to Festus: This man might have been set at liberty,
if he had not appealed to Cæsar.

CHAP. XXVII.

Paul is shipped for Rome. His voyage and shipwreck.

1 AND when it was determined that he should sail
into Italy, and that Paul with the other prisoners, should
be delivered to a centurion, named Julius, of the band
2 Augusta, * going on board a ship of Adrumetum, we
launched, meaning to sail by the coasts of Asia, Aris-
tarchus the Macedonian of Thessalonica continuing
3 with us. *And the day following we came to Sidon.
And Julius treating Paul courteously, permitted him
4 to go to his friends, and to take care of himself. *And
when we had launched from thence, we sailed under
5 Cyprus; because the winds were contrary. *And sail-
ing over the sea of Cilicia and Pamphilia, we came to
6 Lystra, which is in Lycia: * and there the centurion
finding a ship of Alexandria sailing into Italy, removed
7 us into it. *And when for many days we had sailed slow-
ly, and were scarce come over-against Gnidus, the wind
not suffering us, we sailed near Crete by Salmone;
8 * and with much ado sailing by it, we came into a
certain place which is called Goodhavens, nigh to which
was the city of Thalassa.

9 And when much time was spent, and when sailing
now was dangerous, because the fast was now past,
10 Paul comforted them, * saying to them: Ye men, I
see that the voyage beginneth to be with injury and
much damage, not only of the lading and ship, but

also of our lives. *But the centurion believed the pilot 11
and the master of the ship, more than those things
which were said by Paul. *And whereas it was not a 12
commodious haven to winter in, the greatest part gave
counsel to sail thence, if by any means they might
reach Phenice to winter there, which is a haven of
Crete looking towards the south-west and north-west.
*And the south-wind gently blowing, thinking that 13
they had obtained their purpose, when they had loosed
from Asson, they sailed close by Crete. *But not long 14
after, there arose against it a tempestuous wind called
Euro-aquilo; * and when the ship was caught, and 15
could not bear up against the wind, giving up the ship
to the winds, we were driven. *And running under a 16
certain island that is called Cauda, we had much work
to come by the boat; * which being taken up, they used 17
helps, under-girding the ship, and fearing lest they
should fall into the quicksands, they let down the sail-
yard, and so were driven. *And we being mightily 18
tossed with the tempest, the next day they lightened
the ship; * and the third day they cast out with their 19
own hands the tackling of the ship. *And when nei- 20
ther sun nor stars appeared for many days, and no
small storm lay on us, all hope of our being saved was
now taken away.

And after they had fasted a long time, Paul stand- 21
ing forth in the midst of them, said: You should in-
deed, O ye men, have hearkened unto me, and not
have loosed from Crete, and have gained this harm
and loss. *And now I exhort you to be of good cheer: 22
for there shall be no loss of any man's life among you,
but only of the ship. * For an angel of God, whose I 23
am, and whom I serve, stood by me this night, * say- 24
ing: Fear not, Paul, thou must be brought before
Cæsar; and behold God hath given thee all them that

25 sail with thee. * Wherefore, sirs, be of good cheer: for I believe God, that it shall so be, as it hath been
26 told me. *And we must come unto a certain island.
27 * But after the fourteenth night was come, as we were sailing in Adria, about midnight the shipmen deemed
28 that they discovered some country, * who also sounding, found twenty fathoms; and going on a little fur-
29 ther, they found fifteen fathoms. * Then fearing lest we should fall upon rough places, they cast four an-
30 chors out of the stern, and wished for the day. * But as the shipmen sought to fly out of the ship, having let down the boat into the sea, under colour as though they would have cast anchors out of the fore-part of the
31 ship, * Paul said to the centurion and to the soldiers: Except these stay in the ship, you cannot be saved.
32 * Then the soldiers cut off the ropes of the boat; and let her fall off.

33 And when it began to be light, Paul besought them all to take meat, saying: This day is the fourteenth day that you expect and remain fasting taking nothing.
34 * Wherefore I pray you to take some meat for your health's sake: for there shall not a hair of the head of
35 any of you perish. *And when he had said these things, taking bread, he gave thanks to God in the sight of them all: and when he had broken it, he began to eat.
36 * Then were they all of better cheer, and they also took
37 some meat. *And we were in all, in the ship, two
38 hundred threescore and sixteen souls. *And when they had eaten enough, they lightened the ship, casting the
39 wheat into the sea. *And when it was day, they knew not the land: but they discovered a certain creek that had a shore, into which they minded, if they could, to
40 thrust in the ship. *And when they had taken up the anchors, they committed themselves to the sea, loosing withal the rudder-bands; and hoisting up the main-

sail to the wind, they made towards shore. *And 41
when we were fallen into a place where two seas met,
they run the ship aground: and the fore-part, indeed,
sticking fast, remained unmoveable; but the hinder-
part was broken with the violence of the sea. *And 42
the soldiers' counsel was, that they should kill the pri-
soners, lest any of them swimming out, should escape.
* But the centurion, willing to save Paul, forbade it to 43
be done: and he commanded, that they who could
swim, should cast themselves first into the sea, and
save themselves, and get to land: * and the rest, some 44
they carried on boards, and some on those things that
belonged to the ship. And so it came to pass, that
every soul got safe to land.

CHAP. XXVIII.

Paul, after three months' stay in Melita, continues his voyage, and arrives at Rome. His conference there with the Jews.

AND when we had escaped, then we knew that the 1
island was called Melita. But the barbarians shewed
us no small courtesy. * For kindling a fire, they re- 2
freshed us all, because of the present rain and of the
cold. *And when Paul had gathered together a bundle 3
of sticks, and had laid them on the fire, a viper com-
ing out of the heat, fastened on his hand. *And when 4
the barbarians saw the beast hanging on his hand, they
said one to another: Undoubtedly this man is a mur-
derer, who though he hath escaped the sea, yet ven-
geance doth not suffer him to live. *And he indeed 5
shaking off the beast into the fire, suffered no harm.
* But they supposed that he would begin to swell up, 6
and that he would suddenly fall down and die. But
expecting long, and seeing that there came no harm

=℣ 41. 2d Corinthians xi. 25. | =℣ 5. Mark xvi. 18.

to him, changing their minds, they said that he was a
7 god. *Now, in those places were possessions of the chief man of the island named Publius, who receiving
8 us, for three days entertained us courteously. *And it happened that the father of Publius lay sick of a fever and of a bloody-flux. To whom Paul entered in: and when he had prayed, and laid his hands on him, he
9 healed him. *Which being done, all that had diseases
10 in the island came, and were healed: *who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.
11 And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was
12 the Castors. *And when we were come to Syracusa,
13 we tarried there three days. *From hence compassing by the shore, we came to Rhegium; and after one day the south-wind blowing, we came the second day to
14 Puteoli; *where finding brethren, we were desired to tarry with them seven days: and so we went to Rome.
15 *And from thence, when the brethren had heard of us, they came to meet us as far as Appii Forum, and the three taverns, whom when Paul saw, he gave
16 thanks to God, and took courage. *And when we were come to Rome, Paul was suffered to dwell by himself
17 with a soldier that kept him. *And after the third day he called together the chief of the Jews. And when they were assembled, he said to them:

Men brethren, I having done nothing against the people, or the custom of our fathers, was delivered prisoner from Jerusalem into the hands of the Romans,
18 *who, when they had examined me, would have released me, for that there was no cause of death in me.
19 *But the Jews contradicting it, I was constrained to appeal unto Cæsar, not that I had any thing to accuse
20 my nation of. *For this cause, therefore, I desired to

see you and to speak to you. * Because that for the hope of Israel, I am bound with this chain.

But they said to him: We neither received letters 21
concerning thee from Judea, neither did any of the
brethren that came hither, relate or speak any evil of
thee. * But we desire to hear of thee what thou think- 22
est: for as concerning this sect, we know that it is
gainsaid everywhere. *And when they had appointed 23
him a day, there came very many to him unto his lodg-
ings, to whom he expounded, testifying the kingdom
of God, and persuading them concerning Jesus, out
of the law of Moses and the prophets, from morning
until evening. *And some believed the things that 24
were said: but some believed not. *And when they 25
agreed not among themselves, they departed, Paul
speaking this one word: Well did the Holy Ghost
speak to our fathers, by Isaias the prophet, * saying: 26
Go to this people, and say to them: With the ear you
shall hear, and shall not understand: and seeing you
shall see, and shall not perceive. * For the heart of 27
this people is grown gross, and with their ears have
they heard heavily, and their eyes they have shut; lest
perhaps they should see with their eyes, and hear with
their ears, and understand with their heart, and should
be converted, and I should heal them. * Be it known 28
therefore to you, that this salvation of God is sent to
the Gentiles, and they will hear it.

And when he had said these things, the Jews went 29
out from him, having much reasoning among them-
selves. *And he remained two whole years in his own 30
hired lodging: and he received all that came in to
him, * preaching the kingdom of God, and teaching 31
the things which concern the Lord Jesus Christ with
all confidence, without prohibition.

=℣ 26. Isaias vi. 9.—Matth. xiii. 14.—Mark iv. 12.—Luke viii. 9.—John xii. 40.—Romans xi. 8.

THE EPISTLE OF ST. PAUL THE APOSTLE, TO THE ROMANS.

CHAP. I.

He commends the faith of the Romans, whom he longs to see. The philosophy of the heathens being void of faith and humility, betrayed them into shameful sins.

1 "PAUL, a servant of Jesus Christ, called to be an
2 apostle, separated unto the gospel of God, * which
he had promised before by his prophets in the holy
3 Scriptures, * concerning his Son, who was made to him
4 of the seed of David according to the flesh, * who was
predestinated the Son of God in power, according to
the spirit of sanctification, by the resurrection of our
5 Lord Jesus Christ from the dead; * by whom we have
received grace and apostleship for obedience to the
6 faith in all nations for his name, * among whom are
7 you also the called of Jesus Christ:" * To all that are
at Rome, the beloved of God, called to be saints.
Grace to you, and peace from God our Father, and
from the Lord Jesus Christ.

8 First I give thanks to my God through Jesus Christ
for you all, because your faith is spoken of in the whole

℣ 1—6. Christmas Eve.
= ℣ 2. Acts xiii. 2.
℣ 4. *Predestinated*, &c. Christ as man, was predestinated to be the Son of God: and declared to be so, (as the apostle here signifies) 1*st*, by power, that is, by his working stupendous miracles: 2*dly*, by the spirit of sanctification, that is, by his sanctity or holiness: 3*dly*, by his resurrection, or raising himself from the dead.

world. * For God is my witness, whom I serve in my 9
spirit in the gospel of his Son, that without ceasing I
make a commemoration of you; * always in my prayers, 10
making request, if by any means now at length I may
have a prosperous journey by the will of God, to come
unto you. * For I long to see you, that I may impart 11
unto you some spiritual grace, to strengthen you;
* that is to say, that I may be comforted together in 12
you, by that which is common to us both, your faith
and mine. *And I would not have you ignorant, bre- 13
thren, that I have often purposed to come unto you,
(and have been hindered hitherto) that I might have
some fruit among you also, even as among other Gen-
tiles. * To the Greeks and to the barbarians, to the 14
wise and to the unwise, I am a debtor: *so, (as much 15
as is in me) I am ready to preach the gospel to you
also that are at Rome.

For I am not ashamed of the gospel. For it is the 16
power of God unto salvation, to every one that believ-
eth, to the Jew first, and to the Greek. * For the jus- 17
tice of God is revealed therein from faith unto faith,
as it is written: The just man liveth by faith.

For the wrath of God is revealed from heaven, 18
against all ungodliness and injustice of those men that
detain the truth of God in injustice: * because that 19
which is known of God is manifest in them; for God
hath manifested it unto them; * for the invisible 20
things of him, from the creation of the world, are
clearly seen, being understood by the things that are
made; his eternal power also and divinity: so that
they are inexcusable. * Because, that when they knew 21
God, they have not glorified him as God, or given
thanks: but became vain in their thoughts, and their

=℣ 17. Habacuc ii. 4.—Galatians iii. 11.—Hebrews x. 38.

=℣ 21. Ephesians iv. 17.

22 foolish heart was darkened; * for professing them-
23 selves to be wise, they became fools. *And they changed the glory of the incorruptible God, into a likeness of the image of a corruptible man, and of birds, and of
24 fourfooted beasts, and of creeping things. * Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonour their own bodies among
25 themselves; * who changed the truth of God into a lie; and worshipped and served the creature rather than
26 the Creator, who is blessed for ever. Amen. * For this cause God delivered them up to shameful affections. For their women have changed the natural use, into
27 that use which is against nature. *And in like manner the men also, leaving the natural use of the woman, have burned in their lusts one towards another, men with men working that which is filthy, and receiving in themselves the recompense which was due to their
28 error. *And as they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do those things which are not convenient,
29 * being filled with all iniquity, malice, fornication, avarice, wickedness, full of envy, murder, contention,
30 deceit, malignity, whisperers, * detractors, hateful to God, contumelious, proud, haughty, inventors of evil
31 things, disobedient to parents, * foolish, dissolute, with-
32 out affection, without fidelity, without mercy: * who, having known the justice of God, did not understand that they, who do such things, are worthy of death; and not only they that do them, but they also that consent to them that do them.

=℣ 23. Ps. cv. 20.—Jerem. xi. 10.
=℣ 24. Galatians v. 19. — Ephes. iv. 19.—v. 3.—Colos. iii. 5. —1st Thess. ii. 3.—iv. 7.
℣ 26. *God delivered them up.*— Not by being the author of their sins, but by withdrawing his grace, and so permitting them, in punishment of their pride, to fall into those shameful sins.

CHAP. II.

The Jews are censured, who make their boast of the law, and keep it not. He declares who are the true Jews.

WHEREFORE thou art inexcusable, O man, whosoever thou art that judgest. For wherein thou judgest another, thou condemnest thyself: for thou dost the same things which thou judgest. 1
* For we know that the judgment of God is according to truth, against them that do such things. 2
*And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God? 3
* Or despisest thou the riches of his goodness, and patience, and long suffering? not knowing that the benignity of God leadeth thee to penance? 4
* But according to thy hardness and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath and revelation of the just judgment of God, 5
*who will render to every man according to his works. 6
* To them indeed who, according to patience in good work, seek glory and honour and incorruption, eternal life; 7
*but to them that are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation. 8
* Tribulation and anguish upon every soul of man that worketh evil, of the Jew first, and also of the Greek: 9
*but glory and honour and peace, to every one that worketh good, to the Jew first, and also to the Greek: 10
*for there is no repect of persons with God. 11
* For whosoever have sinned without the law, shall perish without the law; and whosoever have sinned 12

=℣ 1. Matthew vii. 2.
=℣ 4. Wisdom xi. 24.—xii. 2.—2d Peter iii. 9.
=℣ 5. Deuteronomy xxxii. 35.
=℣ 6. Matthew xvi. 27.
=℣ 11. Deuteronomy x. 17.—2d Paralip. xix. 7.—Job xxxiv. 19.—Wisdom vi. 8.—Ecclesiasticus xxxv. 15.—Acts x. 34.—Ephesians vi. 9.—Colossians iii. 25.—1st Peter i. 17.

13 in the law, shall be judged by the law: *for not
the hearers of the law, are just before God, but the
14 doers of the law shall be justified. * For when the
Gentiles, who have not the law, do by nature those
things that are of the law, these having not the law,
15 are a law to themselves: *who shew the work of the
law written in their hearts, their conscience bearing
witness to them, and their thoughts between them-
16 selves accusing, or also defending one another, * in the
day when God shall judge the secrets of men, by Jesus
Christ, according to my gospel.
17 But if thou art called a Jew, and restest in the law,
18 and makest thy boast of God; *and knowest his will,
and approvest the more profitable things, being in-
19 structed by the law, *art confident that thou thyself
art a guide of the blind, a light of them that are in
20 darkness, *an instructor of the foolish, a teacher of
infants, having the form of knowledge, and of truth in
21 the law. *Thou therefore that teachest another, teach-
est not thyself: thou that preachest, that men should
22 not steal, stealest: *Thou that sayest, men should not
commit adultery, committest adultery: Thou that ab-
23 horrest idols, committest sacrilege: *Thou that makest
thy boast of the law, by transgression of the law, dis-
24 honourest God. * (For the name of God through you
is blasphemed among the Gentiles, as it is written.)
25 *Circumcision profiteth indeed, if thou keep the law:
but if thou be a transgressor of the law, thy circumci-
26 sion is made uncircumcision. *If then the uncircum-
cised keep the justices of the law, shall not his uncir-
27 cumcision be counted for circumcision? *And shall
not that which by nature is uncircumcision, if it fulfil

=℣ 13. Matthew vii. 21.—James i. 22.
=℣ 17. Apocalypse ii. 9.
=℣ 18. Philippians i. 10.
=℣ 24. Isaias lii. 5.—Ezek. xxxvi. 20.
=℣ 27. Matthew xii. 42.

the law, judge thee, who by the letter and circumcision art a transgressor of the law? * For it is not he is 28
a Jew, that is so outwardly, nor is that circumcision which is outward in the flesh; * but he is a Jew that 29
is one inwardly; and the circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

CHAP. III.

The advantage of the Jews. All men are sinners, and none can be justified by the works of the law: but only by the grace of Christ.

WHAT advantage, then, hath the Jew? or what is 1
the profit of circumcision? * Much every way. First, 2
indeed, because the words of God were committed to them. * For what if some of them have not believed? 3
shall their unbelief make the faith of God without effect? God forbid. * But God is true: and every man 4
a liar, as it is written: That thou mayst be justified in thy words, and mayst overcome when thou art judged. * But if our injustice commend the justice of God, 5
what shall we say? Is God unjust who executeth wrath? (I speak according to man). * God forbid; otherwise 6
how shall God judge this world? * For if the truth of 7
God hath more abounded through my lie, unto his glory, why am I also yet judged as a sinner? * and not 8
rather, (as we are slandered, and as some affirm that we say,) let us do evil, that there may come good? whose damnation is just.

What then? Do we excel them? No, not so; for 9

=℣ 2. Romans ix. 4.
=℣ 3. 2d Timothy ii. 13.
℣ 4. *God is true.* God only is essentially true: All men in their own capacity are liable to lies and errors: nevertheless God, who is the truth, will make good his promise of keeping his church in all truth.—John xvi. 13.
=℣ 4. John iii. 33.=Psalm cxv. 11. =l. 6.
=℣ 9. Galatians iii. 22.—Romans xi. 32.

we have charged both Jews and Greeks, that they are
10 all under sin, * as it is written: That there is not any
11 man just: * there is none that understandeth, there is
12 none that seeketh after God. *All have turned out of the way, they have become unprofitable together: there is none that doth good, there is not so much as one.
13 * Their throat is an open sepulchre, with their tongues they have dealt deceitfully. The venom of asps is un-
14 der their lips. * Whose mouth is full of cursing and
15 bitterness. * Their feet swift to shed blood. * Destruc-
16 tion and misery in their ways: * and the way of peace
17 they have not known. * There is no fear of God before
18 their eyes. * Now we know, that what things soever
19 the law speaketh, it speaketh to them that are in the law, that every mouth may be stopped, and all the
20 world may be made subject to God: * because by the works of the law no flesh shall be justified before him. For by the law is the knowledge of sin.
21 But now without the law, the justice of God is made manifest, being witnessed by the law and the pro-
22 phets. * Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him:
23 for there is no distinction: for all have sinned, and
24 do need the glory of God, * being justified freely by his grace, through the redemption that is in Christ
25 Jesus, * whom God hath proposed to be a propitiation, through faith in his blood, to the shewing of his
26 justice, for the remission of former sins, * through the forbearance of God, for the shewing of his justice

℣ 10. *There is not any man just.* By virtue either of the law of nature, or of the law of Moses, but only by faith and grace.
= ℣ 10. Psalm xiii. 3.—lii. 4.
= ℣ 13. Psalm v. 11.=cxxxix. 4.—James iii. 8.
= ℣ 14. Psalm ix. 7.
= ℣ 15. Isaias lix. 7.—Prov. i. 16.
= ℣ 18. Psalm xxxv. 2.
= ℣ 19. Galatians ii. 16.

in this time: that he himself may be just, and the justifier of him who is of the faith of Jesus Christ.

Where is then thy boasting? It is excluded. By what 27
law? Of works? No: but by the law of faith. * For 28
we account a man to be justified by faith, without the
works of the law. * Is he the God of the Jews only? 29
Is he not also of the Gentiles? Yes, of the Gentiles
also. * For it is one God, that justifieth circumcision 30
by faith, and uncircumcision through faith. * Do we 31
then destroy the law through faith? God forbid; but 31
we establish the law.

CHAP. IV.

Abraham was not justified by works done, as of himself: but by grace and by faith; and that before he was circumcised. Gentiles by faith are his children.

WHAT shall we say then that Abraham hath found, 1
who is our father according to the flesh? * For if 2
Abraham were justified by works, he hath whereof to
glory, but not before God. * For what saith the scrip- 3
ture? Abraham believed God, and it was reputed to

℣ 28. *By faith*, &c. The faith to which the apostle here attributes man's justification, is not a presumptuous assurance of our being justified; but a firm and lively belief of all that God has revealed or promised. Heb. xi. A faith working through charity in Jesus Christ, Gal. v. 16. In short, a faith which takes in hope, love, repentance, and the use of the sacraments. And the works which he here excludes, are only the works of the law; that is, such as are done by the law of nature, or that of Moses, antecedent to the faith of Christ: but by no means such as follow faith, and proceed from it.

℣ 2. *By works.* Done by his own strength, without the grace of God, and faith in him.—*Not before God.* Whatever glory or applause such works might procure from men, they would be of no value in the sight of God.

℣ 3. *Reputed*, &c. By God, who reputeth nothing otherwise than it is. However we may gather from this word, that when we are justified, our justification proceedeth from God's free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from God's grace.

= ℣ 3. Genesis xv. 6.—Galatians iii. 6.—James ii. 23.

4 him unto justice. * Now to him that worketh, the re-
ward is not reckoned according to grace, but according
5 to debt. * But to him that worketh not, yet believeth
in him that justifieth the ungodly, his faith is reputed
to justice, according to the purpose of the grace of
6 God. *As David also termeth the blessedness of a
man to whom God reputeth justice without works:
7 Blessed are they whose iniquities are forgiven, and
8 whose sins are covered. *Blessed is the man to whom
the Lord hath not imputed sin.
9 This blessedness then, doth it remain in the circum-
cision only, or in the uncircumsion also? For we say,
10 that unto Abraham faith was reputed to justice. * How
then was it reputed? *When he was* in circumcision,
or in uncircumcision? Not in circumcision, but in
11 uncircumcision. *And he received the sign of circum-
cision, a seal of the justice of the faith which he had,
being uncircumcised: that he might be the father of
all them that believe, being uncircumcised; that unto
12 them also it may be reputed to justice: * and might
be the father of circumcision, not to them only that
are of the circumcision, but to them also that follow
the steps of the faith that is in the uncircumcision of
13 our father Abraham. * For not through the law was

℣ 4. *To him that worketh;* viz. as of his own fund, or by his own strength. Such a one, says the apostle, challenges his reward as a debt due to his own performances: whereas, he who worketh not, that is, who presumeth not upon any works done by his own strength; but seeketh justice through faith and grace, is freely justified by God's grace.

=℣ 7. Psalm xxxi. 1.

℣ 7. *Covered,* &c. This covering, and not imputing, means that our sins are quite blotted out by the blood of the lamb, who taketh away the sins of the world: so that we are no longer to be charged with them, because they are no more.

℣. 9 *In the circumcision,* &c. That is, Is it only for the Jews that are circumcised? No, says the apostle, but also for the uncircumcised Gentiles; who by faith and grace may come to justice; as Abraham did before he was circumcised.

=℣ 11. Genesis xvii. 10, 11.

=℣ 13. Galatians iii. 18.—Hebrews xi. 9.

the promise to Abraham, or to his seed, that he should be heir of the world; but through the justice of faith.
* For if they who are of the law be heirs; faith is made 14
void, the promise is made of no effect. * For the law 15
worketh wrath. For where there is no law, neither is there transgression. *Therefore is it of faith, that according 16
to grace the promise might be firm to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all *(as 17
it is written, I have made thee a father of many nations) before God, whom he believed, who quickeneth the dead, and calleth those things that are not, as those that are; * who against hope believed in hope, 18
that he might be made the father of many nations, according to that which was said to him: So shall thy seed be. *And he was not weak in faith; neither did 19
he consider his own body now dead, whereas he was almost a hundred years old; nor the dead womb of Sara.
* In the promise also of God, he staggered not by dis- 20
trust, but was strengthened in faith, giving glory to God: * most fully knowing, that whatsoever he has 21
promised, he is able to perform. *And therefore it was 22
reputed to him unto justice.

Now it is not written only for him, that it was re- 23
puted to him unto justice; * but also for us, to whom 24
it shall be reputed, if we believe in him that raised up Jesus Christ our Lord from the dead, * who was 25

℣ 14. *Be heirs;* that is, if they alone who follow the ceremonies of the law, be heirs of the blessings promised to Abraham; then that faith which was so much praised in him, will be found to be of little value: and the very promise will be made void, by which he was promised to be the father, not of the Jews only, but of all nations of believers.

℣ 15. *The law worketh wrath.* The law, abstracting from faith and grace, worketh wrath occasionally, by being an occasion of many transgressions, which provoke God's wrath.

= ℣ 17. Genesis xvii. 4.
= ℣ 18. Genesis xv. 5.
= ℣ 24. 1st Peter i. 21.
= ℣ 25. Isaias liii. 6.—1st Peter i. 3.

delivered up for our sins, and rose again for our justification.

CHAP. V.

The grounds we have for hope in Christ. Sin and death came by Adam: Grace and life by Christ.

1 " BEING justified therefore by faith, let us have
2 peace with God through our Lord Jesus Christ: * by whom also we have access through faith into this grace wherein we stand, and glory in the hope of the glory
3 of the sons of God. *And not only so; but we glory also in tribulations, knowing that tribulation worketh
4 patience: * and patience trial; and trial hope: * and
5 hope confoundeth not, because the charity of God is poured forth in our hearts, by the Holy Ghost who is
6 given to us." * For why did Christ, when as yet we were weak, according to the time, die for the ungodly?
7 * For scarce for a just man will one die: yet perhaps
8 for a good man some one would dare to die. * But God commendeth his charity towards us because when
9 as yet we were sinners, according to the time, * Christ died for us: much more therefore being now justified by his blood, shall we be saved from wrath through
10 him. * For if, when we were enemies, we were reconciled to God by the death of his Son: much more being
11 reconciled, shall we be saved by his life; * and not only so: but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore, as by one man sin entered into this

℣ 1—5. Ember Saturday after Pentecost.
= ℣ 2. Ephesians ii. 18.
= ℣ 3. James i. 3.
= ℣ 5. Psalm xxx. 2.
= ℣ 6. Heb. ix. 14. 28.—1st Peter iii. 18.
℣ 12. *By one man.* Adam, from whom we all contracted original sin.

world, and by sin death, and so death passed upon all men, in whom all have sinned. *For until the law, sin 13
was in the world: but sin was not imputed, when the law was not. *But death reigned from Adam unto 14
Moses, even over them also who had not sinned after the similitude of the transgression of Adam, who was a figure of him who was to come. *But not as the 15
offence, so also the gift. For if, by the offence of one, many died; much more the grace of God and the gift, by the grace of one man Jesus Christ, hath abounded unto many. *And not as it was by one sin, so also is 16
the gift: for judgment indeed was by one unto condemnation; but grace is of many offences, unto justification. *For if by one man's offence death reigned 17
through one; much more they who receive abundance of grace, and of the gift and of justice, shall reign in life through one, Jesus Christ. *Therefore, as by the 18
offence of one, unto all men to condemnation; so also by the justice of one, unto all men to justification of life. *For as by the disobedience of one man, many were 19
made sinners; so also by the obedience of one, many shall be made just. *Now the law entered in, that sin might 20
abound. And where sin abounded, grace did more abound. *That as sin hath reigned to death; so also 21
grace might reign by justice unto life everlasting, through Jesus Christ our Lord.

℣ 13. *Not imputed*, i. e. Men knew not, or made no account of sin: neither was it imputed to them, in the manner it was afterwards, when they transgressed the known written law of God.

℣ 20. *That sin might abound.* Not as if the law were given on purpose for sin to abound: but that it so happened through man's perversity, taking occasion of sinning more from the prohibition of sin.

CHAP. VI.

The Christian must die to sin, and live to God.

1 WHAT shall we say then? Shall we continue in
2 sin, that grace may abound? * God forbid. For we that
are dead to sin, how shall we live any longer therein?
3 * "Know you not that all we, who are baptized in
4 Christ Jesus, are baptized in his death? * For we are
buried together with him by baptism into death: that
as Christ is risen from the dead by the glory of the
5 Father, so we also may walk in newness of life. * For
if we have been planted together in the likeness of his
death, we shall be also in the likeness of his resurrec-
6 tion: * knowing this, that our old man is crucified
with him, that the body of sin may be destroyed, to
7 the end that we may serve sin no longer. * For he that
8 is dead is justified from sin. * Now if we be dead with
Christ, we believe that we shall live also together with
9 Christ: * knowing that Christ rising again from the
dead, dieth now no more, death shall no more have
10 dominion over him. * For in that he died to sin, he
died once: but in that he liveth, he liveth unto God.
11 * So do you also reckon that you are dead to sin, but
alive unto God in Christ Jesus our Lord."
12 Let not sin therefore reign in your mortal body, so
13 as to obey the lusts thereof. * Neither yield ye your
members as instruments of iniquity unto sin: but pre-
sent yourselves to God as those that are alive from the

℣ 2. 2d Peter ii. 21.
℣ 3—11. VI Sunday after Pentecost.
℣ 4. Galatians iii. 27. — Colossians ii. 12. Ephesians iv. 23.—Heb. xii. i.—1st Peter ii. 1.—iv. 2.
℣ 6. *Old man—body of sin.* Our corrupt state, subject to sin and concupiscence coming to us from Adam, is called our old man (as our state reformed in and by Christ, is called the new man.) And the vices and sins, which then ruled in us, are named the body of sin.
℣ 13. Colossians iii. 5.

dead, and your members as instruments of justice unto God. *For sin shall not have dominion over you: for 14
you are not under the law, but under grace.

What then? Shall we sin, because we are not un- 15
der the law, but under grace? God forbid. *Know 16
you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice. *But thanks be to God that you were the servants of 17
sin, but have obeyed from the heart unto that form of doctrine into which you have been delivered. *Being 18
then freed from sin, you have been made servants of justice. * "I speak a human thing, because of the in- 19
firmity of your flesh: for as you have yielded your members to serve uncleanness and iniquity unto iniquity; so now yield your members to serve justice unto sanctification. *For when you were the servants of 20
sin, you were free men to justice. *What fruit there- 21
fore had you then in those things, of which you are now ashamed? For the end of them is death. *But 22
now being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. *For the wages of sin is death. 23
But the grace of God, life everlasting, in Christ Jesus our Lord."

CHAP. VII.

We are released by Christ from the law, and from the guilt of sin: though the inclination to it still tempt us.

KNOW you not, brethren, (for I speak to them that 1
know the law) that the law hath dominion over a man as long as it liveth? *For the woman that hath a hus- 2
band, whilst her husband liveth, is bound to the law:

= ℣ 16. John viii. 34.—2d Peter ii. 19. | ℭ ℣ 19—23. VII Sunday after Pent. = ℣ 2. 1st Corinthians vii. 39.

but if her husband be dead, she is loosed from the law
3 of her husband. * Therefore, whilst her husband liveth she shall be called an adultress, if she be with another man: but if her husband be dead, she is delivered from the law of her husband, so that she is not
4 an adultress if she be with another man: * Therefore my brethren, you also are become dead to the law by the body of Christ, that you may belong to another, who is risen again from the dead, that we may bring
5 forth fruit to God. * For when we were in the flesh, the passions of sins, which were by the law, did work in
6 our members, to bring forth fruit unto death. * But now we are loosed from the law of death, wherein we were detained, so that we should serve in newness of spirit, and not in the oldness of the letter.
7 What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law: for I had not known concupiscence, if the law did not say: Thou
8 shalt not covet. * But sin taking occasion by the commandment, wrought in me all manner of concupiscence.
9 For without the law sin was dead. *And I lived sometime without the law. But when the commandment
10 came, sin revived. *And I died; and the commandment that was ordained to life, the same was found to
11 be unto death to me. * For sin taking occasion by the commandment, seduced me, and by it killed me.
12 * Wherefore the law indeed is holy, and the commandment holy, and just, and good.
13 Was that then which is good, made death unto me? God forbid. But sin, that it may appear sin, by that

=℣ 7. Exod. xx. 17.—Deut. v. 21.

℣ 8. *Sin taking occasion.* Sin or concupiscence, (which was called sin, because it is from sin, and leads to sin) which was asleep before, was wakened by the prohibition: the law not being the cause thereof nor properly giving occasion to it; but occasion being taken by our corrupt nature, to resist the commandment laid upon us.

=℣ 12. 1st Timothy i. 8.

℣ 13. *That it may appear sin:* or, *that sin may appear*, viz. to be

which is good wrought death in me: that sin by the commandment might become sinful above measure.
*For we know that the law is spiritual: but I am carnal, sold under sin. *For that which I work I understand not. For I do not that good which I will: but the evil which I hate, that I do. *If then I do that which I will not, I consent to the law that it is good.

Now then it is no more I that do it, but sin that dwelleth in me. *For I know that there dwelleth not in me, that is to say in my flesh, that which is good. For to will, is present with me: but to accomplish that which is good, I find not. *For the good which I will I do not; but the evil which I will not, that I do. *Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me. *I find then a law, that when I have a will to do good, evil is present with me: *"for I am delighted with the law of God, according to the inward man: *but I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin that is in my members. *Unhappy man that I am! who shall deliver me from the body of this death? *The grace of God by Jesus Christ our Lord." Therefore I myself with the mind, serve the law of God; but, with the flesh, the law of sin.

14 15 16 17 18 19 20 21 22 23 24 25

the monster it is, which is even capable to take occasion from that which is good to work death.

℣ 15. *I do not that good which I will*, &c. The apostle here describes the disorderly motions of passion and concupiscence, which oftentimes in us get the start of reason: and by means of which even good men suffer in the inferior appetite what their will abhors, and are much hindered in the accomplishment of the desires of their spirit and mind. But these evil motions (though they are called the law of sin, because they come from original sin, and violently attempt and incline to sin) as long as the will does not consent to them, are not sins, because they are not voluntary.

℣ 22—25. Votive for the remission of sins.

CHAP. VIII.

There is no condemnation to them that being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope and love of God.

1 THERE is now therefore no condemnation to them
that are in Christ Jesus, who walk not according to
2 the flesh. * For the law of the spirit of life, in Christ
Jesus, hath delivered me from the law of sin and of
3 death. * For what the law could not do, in that it was
weak through the flesh, God sending his own Son in
the likeness of sinful flesh, and of sin, hath condemned
4 sin in the flesh, * that the justification of the law might
be fulfilled in us, who walk not according to the flesh,
5 but according to the spirit. * For they that are ac-
cording to the flesh, mind the things that are of the
flesh; but they that are according to the spirit, mind
6 the things that are of the spirit. * For the wisdom of
the flesh is death; but the wisdom of the spirit, is life
7 and peace. * Because the wisdom of the flesh, is an
enemy to God: for it is not subject to the law of
8 God, neither can it be. *And they who are in the flesh,
9 cannot please God. * But you are not in the flesh, but
in the spirit, if so be that the spirit of God dwell in
you. Now if any man have not the spirit of Christ,
10 he is none of his. *And if Christ be in you, the body
indeed is dead because of sin, but the spirit liveth be-
11 cause of justification. *And if the spirit of him that
raised up Jesus from the dead, dwell in you; he that
raised up Jesus Christ from the dead, shall quicken
also your mortal bodies, because of his spirit that
12 dwelleth in you. * Therefore, "brethren, we are
debtors, not to the flesh, to live according to the flesh.

= ℣ 3. Acts xiii. 38.—xv. 10.—Hebrews ix. 15.
= ℣ 11. Acts iii. 15.—iv. 10.—v. 30.—xiii. 37.—Rom. iv. 24.—1st Corinthians vi. 14.
℣ 12—17. VIII Sunday aft. Pent.

* For if you live according to the flesh, you shall die : 13
but if by the spirit you mortify the deeds of the flesh,
you shall live. *For whosoever are led by the spirit of 14
God, they are the sons of God. * For you have not 15
received the spirit of bondage again in fear; but you
have received the spirit of adoption of sons, whereby
we cry, Abba: (Father) * for the Spirit himself giveth 16
testimony to our spirit, that we are the sons of God.
*And if sons, heirs also; heirs indeed of God, and 17
joint heirs with Christ," yet so if we suffer with him,
that we may be also glorified with him.

For " I reckon, that the sufferings of this time are 18
not worthy to be compared with the glory to come that
shall be revealed in us. * For the expectation of the 19
creature waiteth for the revelation of the sons of God.
* For the creature was made subject to vanity not 20
willingly, but by reason of him that made it subject
in hope: *because the creature also itself shall be de- 21
livered from the servitude of corruption, into the li-
berty of the glory of the children of God. * For we 22
know that every creature groaneth, and travaileth in
pain even till now. *And not only it, but ourselves 23
also, who have the first fruits of the spirit, even we
ourselves groan within ourselves, waiting for the adop-
tion of the sons of God, the redemption of our body."
* For we are saved by hope. But hope that is seen, is 24
not hope. For what a man seeth, why doth he hope

= ℣ 15. 2d Timothy i. 7. = Galatians iv. 5.

℣ 16. *The spirit himself*, &c. By the inward motions of divine love, and the peace of conscience which the children of God experience; they have a kind of testimony of God's favour; by which they are much strengthened in their hope of their justification and salvation: But yet not so as to pretend to an absolute assurance; which is not usually granted in this mortal life; during which we are taught to work out our salvation with fear and trembling, Phil. ii. 12. And that he who thinketh himself to stand, must take heed lest he fall, 1st Corinthians x. 12. See also Romans xi. 20, 21, 22.

℣ ℣ 18—23. IV Sunday after Pentecost.

25 for? *But if we hope for that which we see not, we
26 wait for it with patience. *Likewise the Spirit also helpeth our infirmity: for we know not what we should pray for as we ought: but the Spirit himself asketh for
27 us with unspeakable groanings. *And he that searcheth the hearts, knoweth what the Spirit desireth: because he asketh for the saints according to God.
28 *And we know that to them that love God, all things work together unto good, to such as according to *his*
29 purpose are called *to be* saints. * For whom he foreknew, he also predestinated to be made conformable to the image of his Son, that he might be the first-
30 born amongst many brethren. *And whom he predestinated, them he also called; and whom he called, them he also justified; and whom he justified, them
31 he also glorified. *What shall we then say to these
32 things? If God be for us, who is against us? * He that spared not even his own Son, but delivered him up for us all, how hath he not also with him, given us all
33 things? *Who shall accuse against the elect of God?
34 God that justifieth. * Who is he that shall condemn? Christ Jesus that died, yea, that is risen also again, who is at the right hand of God, who also maketh in-
35 tercession for us. * "Who then shall separate us from the love of Christ? Shall tribulation? Or distress? Or famine? Or nakedness? Or danger? Or persecution?
36 Or the sword? *(As it is written: For thy sake we are put to death all the day long. We are accounted

℣ 26. *Asketh for us.* The spirit is said to ask, and desire for the saints, and to pray in us; inasmuch as he inspireth prayer, and teacheth us to pray.

℣ 29. *He also predestinated*, &c. That is, God hath preordained that all his elect should be conformable to the image of his Son. We must not here offer to dive into the secrets of God's eternal election; only firmly believe that all our good, in time and eternity, flows originally from God's free goodness; and all our evil from man's free will.

=℣ 32. Genesis xxii. 12.

=℣ 36. Psalm xliii. 23.

as sheep for the slaughter.) *But in all these things 37
we overcome because of him that hath loved us. *For 38
I am sure that neither death, nor life, nor angels, nor
principalities, nor powers; nor things present, nor
things to come; nor might, *nor height, nor depth, 39
nor any other creature, shall be able to separate us
from the love of God, which is in Christ Jesus our
Lord."

CHAP. IX.

The apostle's concern for the Jews. God's election is free, and not confined to their nation.

I SPEAK the truth in Christ, I lie not, my conscience 1
bearing me witness in the Holy Ghost, *that I have 2
great sadness and continual sorrow in my heart. *For 3
I wished myself to be an anathema from Christ, for
my brethren, who are my kinsmen according to the
flesh, *who are Israelites, to whom belongeth the 4
adoption *as* of children, and the glory, and the testa-
ment, and the giving of the law, and the service *of
God*, and the promises: *whose are the fathers, and 5
of whom is Christ according to the flesh, who is over
all things God blessed for ever. Amen.

Not as though the word of God hath miscarried: 6
for all are not Israelites that are of Israel: *neither 7
are all they, that are the seed of Abraham, children:

℣ 38. *I am sure*, that is, I am persuaded: as it is in the Greek, πέπεισμαι.

℣ 3. *Anathema*, a curse. The apostle's concern and love for his countrymen the Jews was so great, that he was willing to suffer even an anathema or curse, for their sake; or any evil that could come upon him, without his offending God.

= ℣ 3. Acts ix. 2.—1st Cor. xv. 9.

℣ 6. *All are not Israelites*, &c.—Not all who are the carnal seed of Israel, are true Israelites in God's account: who, as by his free grace he heretofore preferred Isaac before Ismael, and Jacob before Esau, so could, and did, by the like free grace, election, and mercy, raise up spiritual children by faith to Abraham and Israel, from among the Gentiles, and prefer them before the carnal Jews.

= ℣ 7. Genesis xxi. 12.

8 but in Isaac shall thy seed be called: * That is to say,
not they that are the children of the flesh, are the
children of God: but they that are the children of the
9 promise, are accounted for the seed. * For this is the
word of promise: According to this time will I come;
10 and Sara shall have a son. *And not only she: but
when Rebecca also had conceived at once, of Isaac
11 our father. *For when the *children* were not yet born,
nor had done any good or evil, (that the purpose of God
12 according to election might stand) * not of works,
13 but of him that calleth, it was said to her: *The elder
shall serve the younger, as it is written: Jacob I have
loved, but Esau I have hated.
14 What shall we say then? Is there injustice with God?
15 God forbid. * For he saith to Moses: I will have mercy
on whom I will have mercy; and I will shew mercy
16 to whom I will shew mercy. *So then it is, not of him
that willeth, nor of him that runneth, but of God that
17 sheweth mercy. * For the scripture saith to Pharao:

= ℣ 8. Galatians iv. 28.
= ℣ 9. Genesis xviii. 10.
= ℣ 10. Genesis xxv. 24.

℣ 11. *Not yet born,* &c. By this example of these two twins, and the preference of the younger to the elder, the drift of the apostle is to shew that God in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For, as antecedently to his grace, he sees no merits in any, but finds all involved in sin, in the common lump of condemnation; and all children of wrath; there is no one whom he might not justly leave in that lump: so that whomsoever he delivers from it, he delivers in his mercy; and whomsoever he leaves in it, he leaves in his justice. As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers justice to take place in the execution of the other.

= ℣ 13. Gen. xxv. 23.—Malach. i. 2.
= ℣ 15. Exodus xxxiii. 19.

℣ 16. *Not of him that willeth,* &c. That is, by any power of strength of his own, abstracting from the grace of God.

℣ 17. *To this purpose,* &c. Not that God made him on purpose, that he should sin, and so be damned: But foreseeing his obstinacy in sin, and the abuse of his own free-will, he raised him up to be a mighty king, to make a more remarkable example of him; and that his power might be better known, and his justice in punishing him published throughout the earth.

= ℣ 17. Exodus ix. 16.

To this purpose have I raised thee, that I may shew my power in thee, and that my name may be declared throughout all the earth. *Therefore he hath mercy 18
on whom he will; and, whom he will, he hardeneth.

Thou wilt say therefore unto me: Why doth he find 19
fault? for who resisteth his will? *O man, who art 20
thou that repliest against God? shall the thing formed say to him that formed it: Why hast thou made me thus? *Or hath not the potter power over the clay of 21
the same lump, to make one vessel unto honour, and another unto dishonour? *What if God, willing to 22
shew his wrath, and to make his power known, endured with much patience vessels of wrath, fitted for destruction, *that he might shew the riches of his glory on 23
the vessels of mercy, which he hath prepared unto glory?

Even us, whom also he hath called, not only of the 24
Jews, but also of the Gentiles, *as in Osee he saith: 25
I will call that which was not my people, my people; and her that was not beloved, beloved: and her that had not obtained mercy, one that hath obtained mercy. *And 26
it shall be, in the place where it was said unto them, you are not my people: there they shall be called the sons of the living God. *And Isaias crieth out concerning 27
Israel: If the number of the children of Israel be as the

℣ 18. *He hardeneth,* Not by being the cause, or author of his sin; but by withholding his grace, and so leaving him in his sin, in punishment of his past demerits.

= ℣ 20. Wisdom xv. 7.—Isaias xlv. 9.—Jeremias xviii. 6.

℣ 21. *The potter.* This similitude is used, only to shew that we are not to dispute with our Maker; nor to reason with him, why he does not give as great grace to one, as to another; for since the whole lump of our clay is vitiated by sin; it is owing to his goodness and mercy, that he makes out of it so many vessels of honour; and it is no more than just, that others, in punishment of their unrepented-of sins, should be given up to be vessels of dishonour.

= ℣ 25. Osee ii. 24.—1st Pet. ii. 10.

= ℣ 26. Osee i. 10.

℣ 27. *A remnant.* That is, a small number only of the children of Israel shall be converted and saved.

= ℣ 27. Isaias x. 22.

28 sand of the sea; a remnant shall be saved. * For he
shall finish his word and cut it short in justice, be-
cause a short word shall the Lord make upon the earth:
29 * and as Isaias foretold: Unless the Lord of Sabaoth
had left us a seed, we had been made as Sodom, and
we had been like unto Gomorrha?
30 What then shall we say? That the Gentiles, who
followed not after justice, have attained to justice, even
the justice that is of faith. * But Israel, by following
after the law of justice, is not come unto the law of
32 justice. * Why so? Because *they sought it* not by
faith, but as it were of works. For they stumbled at
33 the stumbling-stone, * as it is written: Behold I lay
in Sion a stumbling-stone, and a rock of scandal:
and whosoever believeth in him, shall not be con-
founded.

CHAP. X.

The end of the law is faith in Christ: which the Jews refusing to submit to, cannot be justified.

1 BRETHREN, the will of my heart, indeed, and
2 my prayer to God, is for them unto salvation. * For I
bear them witness, that they have a zeal of God, but
3 not according to knowledge. * For they not knowing
the justice of God, and seeking to establish their own,
have not submitted themselves to the justice of God.
4 For the end of the law is Christ, unto justice to every
5 one that believeth. * For Moses wrote, that the justice
which is of the law, the man that shall do it, shall live
6 by it. * But the justice which is of faith, speaketh thus:

= ℣ 29. Isaias i. 9.
= ℣ 33. Isaias viii. 14.—xxviii. 16. —1st Peter ii. 7.

℣ 3. *The justice of God.* That is the justice which God giveth us through Christ: as on the other hand the Jews *own* justice is that which they pretended to by their own strength, or by the observance of the law without faith in Christ.

= ℣ 5. Lev. xviii. 5.—Ezec. xx. 12.
= ℣ 6. Deuteronomy xxx. 12.

Say not in thy heart: Who shall ascend into heaven? that is, to bring Christ down: * or who shall descend 7
into the deep? that is, to bring up Christ again from the dead. * But what saith the scripture? The word is 8
nigh thee, even in thy mouth, and in thy heart. This is the word of faith which we preach; * for if thou 9
confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved. * "For, with the heart, we believe 10
unto justice; but, with the mouth, confession is made unto salvation.

For the scripture saith: Whosoever believeth in him 11
shall not be confounded. * For there is no distinction 12
of the Jew and the Greek: for the same is Lord over all, rich unto all that call upon him. * For whosoever 13
shall call upon the name of the Lord, shall be saved. * How then shall they call on him, in whom they have 14
not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? * And how shall they preach, unless 15
they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things? * But all do 16
not obey the gospel. For Isaias saith: Lord, who hath believed our report? * Faith then cometh by hearing, 17
and hearing by the word of Christ. * But I say, have 18
they not heard? Yes verily, their sound hath gone forth

= ℣ 8. Deuteronomy xxx. 14.

℣ 9. *Thou shalt be saved.* To confess the Lord Jesus, and to call upon the name of the Lord, v. 13. is not barely the professing a belief in the person of Christ: But moreover implies a belief of his whole doctrine, and an obedience to his law: without which the calling him Lord will save no man. Saint Matthew vii. 21.

℣ 10—18. St. Andrew, 30 Nov.

= ℣ 11. Isaias xxviii. 16.

= ℣ 13. Joel ii. 33.—Acts ii. 21.

= ℣ 15. Isaias lii. 7.—Nahum i. 15.

= ℣ 16. Isaias liii. 1.—John xii. 38.

= ℣ 18. Psalm xviii. 5.

into all the earth, and their words unto the ends of the whole world."

19 But I say, hath not Israel known? First, Moses saith; I will provoke you to jealousy by that which is not a
20 nation; by a foolish nation I will anger you. *But Isaias is bold, and saith: I was found by them that did not seek me: I appeared openly to them that asked
21 not after me. *But to Israel he saith: All the day long have I spread my hands to a people that believeth not, and contradicteth me.

CHAP. XI.

God hath not cast off all Israel. The Gentiles must not be proud, but stand in faith and fear.

1 I SAY then: Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of
2 Abraham, of the tribe of Benjamin. *God hath not cast away his people, which he foreknew. Know you not what the scripture saith of Elias; how he calleth
3 on God against Israel? *Lord, they have slain thy prophets, they have dug down thine altars: and I am
4 left alone, and they seek my life. *But what saith the divine answer unto him? I have left me seven thousand
5 men that have not bowed their knees to Baal. *Even so then at this present time also, there is a remnant
6 saved according to the election of grace. *And if by

= ℣ 19. Deuteronomy xxxii. 21.
= ℣ 20. Isaias lxv. 1. 2.
= ℣ 3. 3d Kings xix. 10.

℣ 4. *Seven thousand*, &c. This is very ill alleged by some against the perpetual visibility of the church of Christ: the more because however the number of the faithful might be abridged by the persecution of Jezabel in the kingdom of the ten tribes; the church was at the same time in a most flourishing condition (under Asa and Josephat) in the kingdom of Judah.

= ℣ 4. 3d Kings xix. 18.

℣ 6. *It is not now by works*, &c. If salvation were to come by works, done by nature, without faith and grace, salvation would not be a grace or favour, but a debt: but such dead works are indeed of no value in the sight of God towards salvation. It is not the same with regard to works done with and by

grace, it is not now by works: otherwise grace is no more grace.

What then? That which Israel sought, he hath not obtained; Yea, the election hath obtained it, and the rest have been blinded: *as it is written: God hath given them the spirit of insensibility; eyes that they should not see, and ears that they should not hear, until this present day. *And David saith: Let their table be made a snare and a trap, and a stumbling-block, and a recompense unto them: *let their eyes be darkened, that they may not see, and bow down their back always. *I say then, have they so stumbled that they should fall? God forbid. But by their offence salvation is come to the Gentiles, that they may be emulous of them. *Now if the offence of them be the riches of the world, and the diminution of them the riches of the Gentiles; how much more the fulness of them?

For I say to you Gentiles; as long indeed as I am the apostle of the Gentiles, I will honour my ministry, *if by any means I may provoke to emulation them who are my flesh, and may save some of them. *For if the loss of them be the reconciliation of the world: what shall the receiving of them be, but life from the dead? *For if the first fruit be holy, so is the lump also; and if the root be holy, so are the branches.

7 8 9 10 11 12 13 14 15 16

God's grace: for to such works as these he has promised eternal salvation.

℣ 8. *Hath given them,* &c. Not by his working or acting in them; but by permission, and by withdrawing his grace in punishment of their obstinacy.

= ℣ 8. Isaias vi. 9.—xxix. 10.—Matthew xiii. 14.—Mark iv. 12.—Luke viii. 10.—John xii. 40.—Acts xxviii. 26.

= ℣ 9. Psalm lxviii. 23.

℣ 11. *That they should fall.* The nation of the Jews is not absolutely and without remedy cast off for ever; but in part only (many thousands of them having been at first converted) and for a time: which fall of theirs God has been pleased to turn to the good of the Gentiles.

= ℣ 13. Acts ix. 15.—Galatians ii. 7.

17 *And if some of the branches be broken, and thou being a wild olive, art ingrafted in them, and art made partaker of the root and of the fatness of the olive-
18 tree, * boast not against the branches. But if thou boast; thou bearest not the root, but the root thee.
19 * Thou wilt say then: The branches were broken off
20 that I might be grafted in. * Well: because of unbelief they were broken off, but thou standest by faith:
21 be not high-minded; but fear. * For if God hath not spared the natural branches; lest perhaps he also spare
22 not thee. * See then the goodness and the severity of God: towards them indeed that are fallen, the severity: but towards thee, the goodness of God, if thou abide in goodness; otherwise thou also shalt be cut off.
23 *And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.
24 * For if thou wert cut out of the wild olive tree, which is natural to thee, and contrary to nature were grafted into the good olive tree; how much more shall they, that are the natural branches, be grafted into their own
25 olive tree? * For I would not have you ignorant, brethren, of this mystery, (lest you should be wise in your own conceits) that blindness in part has happened in Israel, until the fulness of the Gentiles should come
26 in. * And so all Israel should be saved, as it is written: There shall come out of Sion, he that shall de-

℣ 20. *Thou standest by faith, be not high minded; but fear.* We see here that he who standeth by faith may fall from it: and therefore must live in fear, and not in vain presumption and security.

℣ 22. *Otherwise thou also shalt be cut off.* The Gentiles are here admonished not to be proud nor to glory against the Jews; but to take occasion rather from their fall to fear and to be humble, lest they be cast off. Not that the whole church of Christ can ever fall from him; having been secured by so many divine promises in holy writ: but that each one in particular may fall and therefore all in general are to be admonished to beware of that, which may happen to any one in particular.

= ℣ 25. Proverbs iii. 7.—Isaias v. 21.

= ℣ 26. Isaias lix. 20.

liver, and shall turn away ungodliness from Jacob.
*And this is to them my covenant, when I shall take 27
away their sins. *As concerning the gospel, indeed, 28
they are enemies for your sake: but as touching the
election, they are most dear for the sake of the fathers.
*For the gifts and the calling of God are without re- 29
pentance. *For as you also in times past did not be- 30
lieve God, but now have obtained mercy through their
unbelief; *so these also now have not believed for 31
your mercy, that they also may obtain mercy. *For 32
God hath concluded all in unbelief, that he may have
mercy on all. *"O the depth of the riches of the 33
wisdom and of the knowledge of God! How in-
comprehensible are his judgments, and how unsearch-
able his ways? *For who hath known the mind of the 34
Lord? Or who hath been his counsellor? *Or who 35
hath first given to him, and recompense shall be made
him? *For of him, and by him, and in him, are all 36
things: to him be glory for ever. Amen."

CHAP. XII.

Lessons of Christian virtues.

"I BESEECH you therefore, brethren, by the mercy 1
of God, that you present your bodies a living sacrifice,
holy, pleasing unto God, your reasonable service.
*And be not conformed to this world; but be reformed 2
in the newness of your mind, that you may prove what
is the good, and the acceptable, and the perfect will

℣ 32. *Concluded all in unbelief.* He hath found all nations, both Jews and Gentiles, in unbelief and sin; not by his causing, but by the abuse of their own free-will: so that their calling and election is purely owing to his mercy.
ℭ ℣ 33—36. Trinity Sunday.
= ℣ 34. Wisdom ix. 13.—Isaias xl. 13.—1st Corinthians ii. 16.
= ℣ 1. Philippians iv. 18.
ℭ ℣ 1—5. I Sunday after the Epiphany
= ℣ 2. Ephesians v. 17.—1st Thessalonians iv. 3.

of God. * For I say, by the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. * For as in one body we have many members, but all the members have not the same office: * so we being many are one body in Christ, and and every one members one of another." * "And having different gifts, according to the grace that is given us: either prophecy *to be used* according to the rule of faith, * or ministry in ministering, or he that teacheth in doctrine, * he that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with carefulness, he that sheweth mercy with cheerfulness. * Let love be without dissimulation. Hating that which is evil, cleaving to that which is good. * Loving one another with the charity of brotherhood: with honour preventing one another. * In carefulness not slothful: in spirit fervent: serving the Lord: * rejoicing in hope: patient in tribulation: instant in prayer: *communicating to the necessities of the saints: pursuing hospitality. * Bless them that persecute you: bless, and curse not. * Rejoice with them that rejoice: weep with them that weep. * Being of one mind one towards another: not minding high things, but consenting to the humble." "Be not wise in your own conceits. * To no man rendering evil for evil: providing good things not only in the sight of God, but also in the sight of all men. * If it be possible, as much as

℣ 3. 1st Corinthians xii. 11.—Ephesians iv. 7.
℣ 6—16. II Sunday after Epiphany
℣ 9. Amos v. 15.
℣ 10. Ephesians iv. 3.—1st Peter ii. 17.
℣ 13. Hebrews xiii. 2.—1st Peter iv. 9.
℣ 16—21. III Sunday after Epiphany.
℣ 17. 2d Corinthians viii. 21.
℣ 18. Hebrews xii. 14.

is in you, having peace with all men. * Not revenging 19
yourselves, my dearly beloved, but give place unto
wrath; for it is written: Revenge to me; I will repay,
saith the Lord. * But if thine enemy be hungry, give 20
him to eat: if he thirst, give him drink: for doing
this, thou shalt heap coals of fire upon his head. * Be 21
not overcome by evil, but overcome evil by good."

CHAP. XIII.

Lessons of obedience to superiors, and mutual charity.

LET every soul be subject to higher powers: for 1
there is no power but from God: and those that are,
are ordained of God. * Therefore he that resisteth the 2
power, resisteth the ordinance of God. And they that
resist, purchase to themselves damnation; * for princes 3
are not a terror to the good work, but to the evil.
Wilt thou then not be afraid of the power? Do that
which is good, and thou shalt have praise from the
same; * for he is God's minister to thee, for good. 4
But if thou do that which is evil, fear: for he beareth
not the sword in vain. For he is God's minister, an
avenger to execute wrath upon him that doth evil.
* Wherefore be subject of necessity, not only for wrath, 5
but also for conscience-sake. * For therefore also you 6
pay tribute: for they are the ministers of God, serving
unto this purpose. * Render therefore to all men their 7
dues: tribute to whom tribute is due: custom to whom
custom: fear to whom fear: honour to whom honour.
* "Owe no man any thing, but to love one another: for 8
he that loveth his neighbour, hath fulfilled the law.

= ℣ 19. Ecclesiasticus xxviii. 1, 2, 3.—Matth. v. 39.=Deuteronomy xxxii. 35.—Hebrews x. 30.

= ℣ 20. Proverbs xxv. 21.

= ℣ 1. Wisdom vi. 4.—1st Peter ii. 13.

= ℣ 7. Matthew xxii. 21.

9 *For, Thou shalt not commit adultery: Thou shalt not kill:
Thou shalt not steal: Thou shalt not bear false witness:
Thou shalt not covet; and if there be any other command-
ment, it is comprised in this word: Thou shalt love thy
10 neighbour as thyself. *The love of our neighbour work-
eth no evil. Love therefore is the fulfilling of the law."
11 *"And that knowing the season, that it is now the
hour for us to rise from sleep. For now our salvation
12 is nearer than when we believed. *The night is passed,
and the day is at hand. Let us therefore cast off the
works of darkness, and put on the armour of light.
13 *Let us walk honestly as in the day, not in rioting
and drunkenness, not in chambering and impurities,
14 not in contention and envy; *but put ye on the Lord
Jesus Christ," and make not provision for the flesh in
its concupiscences.

CHAP. XIV.

The strong must bear with the weak. Cautions against judging, and giving scandal.

1 NOW him that is weak in faith take unto you,
2 not in disputes about thoughts. *For one believeth that
he may eat all things: but he that is weak let him eat

=℣ 9. Exodus xx. 14.—Deuteronomy v. 18.=Leviticus xix. 18.—Matthew xxii. 39.—Mark xii. 31.—Galatians v. 14.—James ii. 8.
℣ 11—14. I Sunday in Advent.
=℣ 13. Luke xxi. 34.
=℣ 14. Gal. v. 16.—1st Peter ii. 11.

℣ 2. *Eat all things*, viz. without observing the distinction of clean and unclean meats, prescribed by the law of Moses; which was now no longer obligatory. Some weak Christians, converted from among the Jews, as we here gather from the apostle, made a scruple of eating such meats as were deemed unclean by the law: such as swine's flesh, &c. which the stronger sort of Christians did eat without scruple. Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty; and the latter to take care not to despise, or scandalize their weaker brethren, either by bringing them to eat what in their conscience they think they should not, or by giving them such offence, as to endanger the driving them thereby from the Christian religion.

herbs. * Let not him that eateth, despise him that 3
eateth not: and he that eateth not, let him not judge
him that eateth: for God hath taken him to him.
* Who art thou that judgest another man's servant? 4
To his own Lord he standeth or falleth: and he shall
stand; for God is able to make him stand. * For one 5
judgeth between day and day; and another judgeth
every day: let every man abound in his own sense.
* He that regardeth the day, regardeth it unto the 6
Lord: and he that eateth, eateth to the Lord: for he
giveth thanks to God. And he that eateth not, to the
Lord he eateth not, and giveth thanks to God. * For 7
none of us liveth to himself, and no man dieth to
himself. * For whether we live, we live unto the Lord; 8
or whether we die, we die unto the Lord. There-
fore whether we live, or whether we die, we are
the Lord's. * For to this end Christ died and rose 9
again, that he might be Lord both of the dead and of
the living. * But thou, why judgest thou thy brother? 10
Or thou, why dost thou despise thy brother? For we
shall all stand before the judgment-seat of Christ. * For 11
it is written: As I live, saith the Lord, every knee shall
bow to me, and every tongue shall confess to God.
* Therefore every one of us shall render account to 12
God for himself. * Let us not therefore judge one an- 13
other any more; but judge this rather, that you put
not a stumbling-block or a scandal in your brother's
way. * I know and am confident in the Lord Jesus, 14
that nothing is unclean of itself, but to him that esteem-
eth any thing to be unclean, to him it is unclean.
* For if because of thy meat thy brother be grieved, 15
thou walkest not now according to charity. Destroy

= ℣ 4. James iv. 13.
℣ 5. *Between day*, &c. Still observing the sabbaths and festivals of the law.
= ℣ 10. 2d Corinthians v. 10.
= ℣ 11. Isaias xlv. 24.—Philippians ii. 10.
= ℣ 15. 1st Corinthians viii. 11.

16 not him with thy meat, for whom Christ died. * Let
17 not then our good be evil spoken of. * For the king-
dom of God is not meat and drink; but justice, and
18 peace, and joy in the Holy Ghost: * for he that in
this serveth Christ, pleaseth God, and is approved
19 of men. * Therefore let us follow after the things that
are of peace: and keep the things that are of edifica-
20 tion one towards another. * Destroy not the work of
God for meat. All things indeed are clean: but it is
21 evil for that man who eateth with offence. * It is good
not to eat flesh, and not to drink wine, nor any thing
whereby thy brother is offended, or scandalized, or
22 made weak. * Hast thou faith? Have it to thyself be-
fore God. Blessed is he that condemneth not himself
23 in that which he alloweth. * But he that discerneth,
if he eat, is condemned; because not of faith. For all
that is not of faith, is sin.

CHAP. XV.

He exhorts them to be all of one mind, and promises to come and see them.

1 NOW we that are stronger, ought to bear the infir-
2 mities of the weak, and not to please ourselves. * Let
every one of you please his neighbour unto good, to
3 edification. * For Christ did not please himself, but as
it is written: The reproaches of them that reproached
4 thee, fell upon me. * "For what things soever were
written, were written for our learning: that through
patience and the comfort of the scriptures, we might
5 have hope. * Now the God of patience and of com-

= ℣ 20. Titus i. 15.
= ℣ 21. 1st Corinthians viii. 13.
℣ 23. *Discerneth*, that is, distinguisheth between meats, and eateth, against his conscience, what he deems unclean.—*Of faith.* By faith, is here understood judgment and conscience: to act against which is always a sin.
= ℣ 3. Psalm. lxviii. 10.
℣ 4—13. II Sunday in Advent.
= ℣ 5. 1st Corinthians i. 10.

fort grant you to be of one mind one towards another, according to Jesus Christ: * that with one mind and 6
with one mouth, you may glorify God and the Father of our Lord Jesus Christ. * Wherefore receive one 7
another, as Christ also hath received you unto the honour of God. * For I say that Christ Jesus was minister 8
of the circumcision for the truth of God, to confirm the promises made unto the fathers; * but that the Gen- 9
tiles are to glorify God for his mercy, as it is written: Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name. *And again 10
he saith: Rejoice ye Gentiles with his people. *And 11
again: Praise the Lord all ye Gentiles; and magnify him all ye people. *And again Isaias saith: There 12
shall be a root of Jesse; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. * Now the God of hope fill you with all joy and peace 13
in believing; that you may abound in hope, and in the power of the Holy Ghost."

And I myself also, my brethren, am assured of you, 14
that you also are full of love, replenished with all knowledge, so that you are able to admonish one another. * But I have written to you, brethren, more boldly in 15
some sort, as it were putting you in mind, because of the grace which is given me from God; * that I should 16
be the minister of Christ Jesus among the Gentiles, sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable and sanctified in the Holy Ghost. * I have therefore glory in Christ Jesus 17
towards God. * For I dare not to speak of any of those 18
things which Christ worketh not by me for the obedience of the Gentiles, by word and deed, * by the vir- 19

℣ 8. *Minister of the circumcision.* That is, executed his office and ministry towards the Jews, the people of the circumcision.

= ℣ 9. 2d Kings xxii. 50.—Psalm xvii. 50.
= ℣ 11. Psalm cxvi. 1.
= ℣ 12. Isaias xi. 10.

tue of signs and wonders, in the power of the Holy Ghost: so that from Jerusalem round about as far as unto Illyricum I have replenished the gospel of Christ.
20 *And I have so preached this gospel, not where Christ was named, lest I should build upon another man's
21 foundation; but as it is written: *They to whom he was not spoken of, shall see; and they that have
22 not heard, shall understand. * For which cause also I was hindered very much from coming to you, and have
23 been kept away till now. * But now having no more place in these countries, and having a great desire these
24 many years past to come unto you: *when I shall begin to take my journey into Spain, I hope that as I pass I shall see you, and be brought on my way thither
25 by you, if first in part I shall have enjoyed you. *But now I shall go to Jerusalem, to minister unto the saints.
26 *For it hath pleased them of Macedonia and Achaia to make a contribution for the poor of the saints that
27 are in Jerusalem. *For it hath pleased them; and they are their debtors. For if the Gentiles have been made partakers of their spiritual things, they ought
28 also in carnal things to minister to them. *When therefore I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.
29 *And I know that when I come to you, I shall come in the abundance of the blessing of the gospel of
30 Christ. *I beseech you therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you help me in your prayers for me to God;
31 *that I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may
32 be acceptable in Jerusalem to the saints; *that I may come to you with joy by the will of God, and may be

=℣ 21. Isaias lii. 15. | =℣ 27. 1st Corinthians ix. 11.

refreshed with you. * Now the God of peace be with 33
you all. Amen.

CHAP. XVI.

He concludes with salutations; bidding them beware of all that oppose the doctrine they had learnt.

AND I commend to you Phebe our sister, who is 1
in the ministry of the church that is in Cenchre:
* that you receive her in the Lord, as becometh saints, 2
and that you assist her in whatsoever business she shall
have need of you: for she also hath assisted many, and
myself also.

Salute Prisca and Aquila, my helpers in Christ Jesus, 3
* (who have for my life laid down their own necks, 4
to whom not I only give thanks, but also all the churches
of the Gentiles), * and the church which is in their 5
house. Salute Epenetus my beloved who is the first
fruits of Asia in Christ. * Salute Mary who hath la- 6
boured much among you. * Salute Andronicus and 7
Junias, my kinsmen and fellow-prisoners; who are of
note among the apostles, who also were in Christ be-
fore me. * Salute Ampliatus most beloved to me in 8
the Lord. * Salute Urbanus our helper in Christ Jesus, 9
and Stachys my beloved. * Salute Apelles approved in 10
Christ. * Salute them that are of Aristobulus's house- 11
hold. Salute Herodion my kinsman. Salute them
that are of Narcissus's household, who are in the Lord.
* Salute Triphena and Tryphosa, who labour in the 12
Lord. Salute Persis the dearly beloved, who hath much
laboured in the Lord. * Salute Rufus elect in the Lord, 13
and his mother and mine. * Salute Asyncritus, Phle- 14
gon, Hermas, Patrobas, Hermes, and the brethren
that are with them. * Salute Philologus, and Julia, 15
Nereus and his sister, and Olympias, and all the

= ℣ 3. Acts xviii. 2.

16 saints that are with them. * Salute one another with a holy kiss. All the churches of Christ salute you.
17 Now I beseech you, brethren, to mark them who make dissensions and offences contrary to the doctrine
18 which you have learnt, and to avoid them. * For they that are such serve not Christ our Lord, but their own belly; and by pleasing speeches and good words, se-
19 duce the hearts of the innocent. * For your obedience is published in every place. I rejoice therefore in you. But I would have you to be wise in good, and simple
20 in evil. *And the God of peace crush Satan under your feet speedily. The grace of our Lord Jesus Christ be with you.
21 Timothy my fellow-labourer saluteth you, and Lu-
22 cius, and Jason, and Sosipater, my kinsmen. * I Tertius who wrote this epistle, salute you in the Lord.
23 Caius mine host, and the whole church, saluteth you. Erastus the treasurer of the city, saluteth you, and
24 Quartus, a brother. * The grace of our Lord Jesus Christ be with you all. Amen.
25 Now to him that is able to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was
26 kept secret from eternity, * (which now is made manifest by the scriptures of the prophets, according to the precept of the eternal God, for the obedience of faith)
27 known among all nations, * to God the only wise, through Jesus Christ, to whom be honour and glory for ever, and ever. Amen.

= ℣ 21. Acts xvi. 1.

THE

FIRST EPISTLE

OF ST. PAUL THE APOSTLE,

TO THE CORINTHIANS.

CHAP. I.

He reproveth their dissensions about their teachers: the world was to be saved by the preaching of the Cross, and not by human wisdom or eloquence.

"PAUL, called *to be* an apostle of Jesus Christ by 1
the will of God, and Sosthenes a brother, *To the 2
church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ in every place of theirs and ours. *Grace to you, and peace 3
from God our Father, and from the Lord Jesus Christ.

I give thanks to my God always for you for the grace 4
of God that is given you in Christ Jesus, *that in all 5
things you are made rich in him, in all utterance and in all knowledge; *as the testimony of Christ was 6
confirmed in you: *so that nothing is wanting to you 7
in any grace, waiting for the manifestation of our Lord Jesus Christ, *who also will confirm you unto the 8
end without crime, in the day of the coming of our Lord Jesus Christ. *God is faithful, by whom you 9
are called unto the fellowship of his Son, Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our 10
Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you

=℣ 9. 1st Thessalonians v. 24.

be perfect in the same mind, and in the same judge-
11 ment. *For it hath been signified unto me, my bre-
thren, of you, by them that are of the house of Chloe,
12 that there are contentions among you. *Now this I
say, that every one of you saith: I indeed am of Paul;
and I am of Apollo; and I of Cephas; and I of Christ.
13 *Is Christ divided? Was Paul then crucified for you?
14 Or, were you baptized in the name of Paul? *I give
God thanks, that I baptized none of you, but Crispus
15 and Caius: *lest any should say that you were bap-
16 tized in my name. *And I baptized also the household
of Stephanas: besides, I know not whether I baptized
any other.

17 For Christ sent me not to baptize, but to preach
the gospel: not in wisdom of speech, lest the cross of
18 Christ should be made void. *For the word of the
cross, to them indeed that perish, is foolishness; but
to them that are saved, that is to us, it is the power
19 of God. *For it is written: I will destroy the wisdom
of the wise; and the prudence of the prudent I will
20 reject. *Where is the wise? Where is the Scribe?
Where is the disputer of this world? Hath not God
21 made foolish the wisdom of this world? *For seeing
that in the wisdom of God the world by wisdom knew
not God; it pleased God by the foolishness of *our*
22 preaching to save them that believe. *For both the
Jews require signs, and the Greeks seek after wisdom:
23 *but we preach Christ crucified; unto the Jews indeed
a stumbling-block, and unto the Gentiles, foolishness;
24 but unto them that are called, both Jews and Greeks,
Christ the power of God and the wisdom of God:

=℣ 12. Acts xviii. 24.
=℣ 14. Acts xviii. 8.
=℣ 17. 2d Peter i. 16.—1st Corinthians ii. 1.
=℣ 18. Romans i. 16.
=℣ 19. Isaias xxix. 14.
=℣ 20. Isaias xxxiii. 18.

for the foolishness of God is wiser than men: and the 25
weakness of God is stronger than men. *"For see 26
your vocation, brethren, that *there are* not many wise
according to the flesh, not many mighty, not many
noble: * but the foolish things of the world hath God 27
chosen, that he may confound the wise: and the weak
things of the world hath God chosen, that he may
confound the strong: *and the base things of the 28
world, and the things that are contemptible hath God
chosen, and things that are not, that he might bring to
nought things that are: * that no flesh should glory 29
in his sight. *But of him are you in Christ Jesus, who 30
of God is made unto us wisdom, and justice, and sanc-
tification, and redemption: *that as it is written: He 31
that glorieth, may glory in the Lord."

CHAP. II.

His preaching was not in loftiness of words; but in spirit and power. And the wisdom he taught was not to be understood by the worldly wise, or sensual men, but only by the spiritual man.

AND I, brethren, when I came to you, came not 1
in loftiness of speech or of wisdom; declaring unto
you the testimony of Christ. *For I judged not myself 2
to know any thing among you but Jesus Christ, and
him crucified. *And I was with you in weakness, and 3
in fear, and in much trembling: *and my speech and 4
my preaching was not in the persuasive words of
human wisdom, but in shewing of the spirit and of
power: * that your faith might not stand on the wis- 5
dom of men, but on the power of God.

℣ 25. *The foolishness.* That is to say, what appears foolish to the world in the ways of God, is indeed most wise: and what appears weak, is indeed above all the strength of man.

ℭ ℣ 26—31. St. Agatha, 5 Feb.
= ℣ 31. Jeremias ix. 23, 24.—2d Corinthians x. 17.
= ℣ 1. 1st Corinthians i. 17.
= ℣ 3. Acts xviii. 1.
= ℣ 4. 2d Peter i. 16.

6 Howbeit we speak wisdom among the perfect; yet
not the wisdom of this world, neither of the princes of
7 this world, that come to nought: *but we speak the
wisdom of God in a mystery, a *wisdom* which is hid-
den, which God ordained before the world, unto our
8 glory: *which none of the princes of this world
knew; for if they had known it, they would never have
9 crucified the Lord of glory. *But, as it is written:
That eye hath not seen, nor ear heard, neither hath it
entered into the heart of man, what things God hath
10 prepared for them that love him; *but to us God hath
revealed *them* by his spirit; for the spirit searcheth
11 all things, yea, the deep things of God. *For what
man knoweth the things of a man, but the spirit of a
man that is in him? So the things also that are of God
no man knoweth, but the spirit of God.
12 Now we have received not the spirit of this world,
but the spirit that is of God, that we may know the
13 things that are given us from God; *which things
also we speak, not in the learned words of human wis-
dom, but in the doctrine of the spirit, comparing spi-
14 ritual things with spiritual. *But the sensual man per-
ceiveth not those things that are of the spirit of God:
for it is foolishness to him, and he cannot understand,
15 because it is spiritually examined. *But the spiritual
man judgeth all things: and he himself is judged of

=℣ 9. Isaias lxiv. 4.
=℣ 13. 1st Cor. i. 17.—ii. 1. 4.—2d Peter i. 16.
'℣ 14, 15. *The sensual man—the spiritual man.* The *sensual man* is either he who is taken up with sensual pleasures, with carnal and worldly affections; or he who measureth heavenly mysteries by natural reason, sense, and human wisdom only. Now such a one has little or no feeling or notion of the things of God. Whereas the *spiritual man,* who, in the high points of religion, takes not human sense for his guide; but divine grace, the faith of the church, and the Spirit of God, makes a right judgment of all these matters; and sees and condemns the errors of carnal men, who have no means or right to judge or condemn him,

no man. * For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. 16

CHAP. III.

They must not contend about their teachers, who are but God's ministers, and accountable to him. Their works shall be tried by the fire.

AND I, brethren, could not speak to you as unto spiritual, but as unto carnal: as unto little ones in Christ, 1
* I gave you milk to drink, not meat; for you were not able as yet: but neither indeed are you now able, for you are yet carnal. * For, whereas there is among you envying and contention, are you not carnal, and walk according to man? * For while one saith, I indeed am of Paul; and another, I am of Apollo; are you not men? What then is Apollo? and what is Paul? * The ministers of him whom you have believed, and to every one as the Lord hath given. * I have planted, Apollo watered; but God gave the increase. * Therefore, neither he that planteth is any thing, nor he that watereth; but God that giveth the increase. * Now he that planteth, and he that watereth, are one. And every man shall receive his own reward according to his own labour. * For we are God's coadjutors; you are God's husbandry, you are God's building. * According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon. * For other foundation no man can lay, but that which is laid, which is Christ Jesus. * Now if any man build upon this foundation, gold, 2 3 4 5 6 7 8 9 10 11 12

= ℣ 16. Wisdom ix. 13.—Isaias lx. 13.—Romans xi. 34.

= ℣ 3. Psalm lxi. 13.—Matth. xvi. 27.—Rom. ii. 6.—Gal. vi. 5.

℣ 12. *Upon this foundation.* The foundation is Christ and his doctrine; or the true faith in him; working through charity. The

13 silver, precious stones, wood, hay, stubble; * every
man's work shall be manifest: for the day of the Lord
shall declare *it*, because it shall be revealed in fire,
and the fire shall try every man's work, of what sort it
14 is. * If any man's work abide, which he hath built
15 thereupon, he shall receive a reward. * If any man's
work burn, he shall suffer loss: but he himself shall be
16 saved, yet so as by fire. * Know you not that you are
the temple of God, and that the spirit of God dwell-
17 eth in you? * But if any man violate the temple of
God, him shall God destroy. For the temple of God
18 is holy, which you are. * Let no man deceive himself:
if any man among you seem to be wise in this world,
19 let him become a fool that he may be wise. * For the
wisdom of this world is foolishness with God. For it is
written: I will catch the wise in their own craftiness.
20 *And again: The Lord knoweth the thoughts of the
21 wise that they are vain. * Let no man therefore glory
22 in men. * For all things are yours: whether it be
Paul, or Apollo, or Cephas, or the world, or life, or
death, or things present, or things to come; all are
23 yours: * and you are Christ's: and Christ is God's.

building upon this foundation gold, silver, and precious stones, signifies the more perfect preaching and practice of the gospel: The wood, hay, and stubble, such preaching as was that of the Corinthian teachers, (who affected the pomp of words and human eloquence) and such practice as is mixed with much imperfection, and many lesser sins. Now the day of the Lord, and his fiery trial (in the particular judgement after death) shall make manifest of what sort every man's work has been; of which during this life it is hard to make a judgment. For then the fire of God's judgment shall try every man's work: And they, whose works, like wood, hay, and stubble, cannot abide the fire, shall suffer loss; these works being found to be of no value: yet they themselves having built upon the right foundation (by living and dying in the true faith, and in the state of grace, though with much imperfection,) shall be saved, yet so as by fire: being liable to this punishment, by reason of the wood, hay, and stubble, which was mixed with their building.

= ℣ 17. 1st Corinthians vi. 9.—2d Corinthians vi. 16.
= ℣ 19. Job v. 13.
= ℣ 20. Psalm xciii. 11.

CHAP. IV.

God's ministers are not to be judged. He taxes their boasting of their preachers: and describes the treatment the apostles every where met with.

" LET a man so account of us as of the ministers 1
of Christ, and the dispensers of the mysteries of God.
* Here now it is required among the dispensers, that 2
a man be found faithful. * But with me it is a very 3
small thing to be judged by you, or by man's day:
but neither do I judge my own self. * For I am not 4
conscious to myself of any thing, yet am I not hereby
justified: but he that judgeth me, is the Lord. * There- 5
fore judge not before the time, until the Lord come,
who both will bring to light the hidden things of
darkness, and will make manifest the counsels of the
hearts: and then shall every man have praise from
God."

But these things, brethren, I have in a figure trans- 6
ferred to myself and to Apollo, for your sakes; that in
us you may learn, that one be not puffed up against
the other for another, above that which is written.
* For who distinguisheth thee? Or what hast thou that 7
thou hast not received? And if thou hast received,
why dost thou glory, as if thou hadst not received *it?*
* Now you are full, now you are become rich; you 8
reign without us: and I would to God you did reign,
that we also might reign with you! * " For I think that 9
God hath set forth us apostles the last, as it were
men appointed to death: "" because we are made a
spectacle to the world, and to angels, and to men.
* We are fools for Christ's sake, but you are wise in 10

℣ 1. 2d Corinthians vi. 4.
℣ 1—5. IV Sunday in Advent.
℣ 9—15. St. James Apostle, 25 July.
℣ 9—14. Confessor not bishop.

Christ; we are weak, but you are strong; you are ho-
11 nourable, but we without honour. *Even unto this
hour we both hunger, and thirst, and are naked, and
12 are buffeted, and have no fixed abode, *and we labour
working with our own hands; we are reviled, and we
13 bless; we are persecuted, and we suffer it; *we are
ill spoken of, and we entreat: we are made as the re-
fuse of this world, the off-scouring of all even till now.
14 *I write not these things to shame you, but I admo-
15 nish you as my dearest children.'" *For if you have
ten thousand instructors in Christ, yet not many fathers.
For in Christ Jesus, by the gospel, I have begotten
16 you." *Wherefore I beseech you, be ye followers of
17 me, as I also am of Christ. *For this cause have I sent
to you Timothy, who is my dearest son and faithful in
the Lord; who will put you in mind of my ways, which
are in Christ Jesus, as I teach every where in every
18 church. *As if I would not come to you, so some are
19 puffed up. *But I will come to you shortly, if the
Lord will: and will know, not the speech of them that
20 are puffed up, but the power. *For the kingdom of
21 God is not in speech, but in power. *What will you?
shall I come to you with a rod, or in charity, and in
the spirit of meekness?

CHAP. V.

He excommunicates the incestuous persons, and admonishes them to purge out the old leaven.

1 IT is absolutely heard that there is fornication
among you, and such fornication as the like is not
among the heathens, that one should have his father's
2 wife. *And you are puffed up: and have not rather

☞ 12. Acts xx. 34.—1st Thessalonians ii. 9.—2d Thessalonians iii. 8.

☞ 1. Leviticus xviii. 7, 8.—xx. 11.

mourned that he might be taken away from among
you, that hath done this deed! *I indeed, absent in 3
body, but present in spirit, have already judged as
though I were present, him that hath so done, *in the 4
name of our Lord Jesus Christ, you being gathered to-
gether and my spirit, with the power of our Lord Jesus,
*to deliver such a one to Satan for the destruction of 5
the flesh, that the spirit may be saved in the day of our
Lord Jesus Christ. *Your glorying is not good. Know 6
you not that a little leaven corrupteth the whole lump?
*"Purge out the old leaven, that you may be a new 7
paste, as you are unleavened. For Christ our Pasch,
is sacrificed. *Therefore let us feast, not with the old 8
leaven, nor with the leaven of malice and wickedness,
but with the unleavened bread of sincerity and truth."

I wrote to you in an epistle, not to keep company 9
with fornicators: *I mean not with the fornicators of 10
this world, or with the covetous, or the extortioners,
or the servers of idols: otherwise you must needs go
out of this world. *But now I have written to you not 11
to keep company; if any man that is called a brother,
be a fornicator, or covetous, or a server of idols, or a
railer, or a drunkard, or an extortioner; with such a-
one not so much as to eat. *For what have I to do to 12
judge them that are without? Do not you judge them
that are within? *for them that are without, God 13
will judge. Put away the evil one from among your-
selves.

= ℣ 3. Colossians ii. 5.
= ℣ 6. Galatians v. 9.

℣ 7—8. Easter day.

CHAP. VI.

He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

1 DARE any of you, having a matter against another,
go to be judged before the unjust, and not before the
2 saints; *know you not that the saints shall judge this
world? And if the world shall be judged by you, are
3 you unworthy to judge the smallest matters? * Know
you not that we shall judge angels? how much more
4 things of this world? * If therefore you have judge-
ments of things pertaining to this world; set them to
5 judge, who are the most despised in the church. * I
speak to your shame: is it so that there is not among
you any one wise man, that is able to judge between
6 his brethren? * But brother goeth to law with brother;
7 and that before unbelievers. * Already indeed there is
plainly a fault among you, that you have law-suits one
with another. Why do you not rather take wrong?
why do you not rather suffer yourselves to be defrauded?
8 * But you do wrong and defraud; and that to *your*
9 brethren! * Know you not that the unjust shall not
possess the kingdom of God? Do not err: Neither
10 fornicators, nor idolaters, nor adulterers, * nor the
effeminate, nor liars with mankind, nor thieves, nor
covetous, nor drunkards, nor railers, nor extortioners,
11 shall possess the kingdom of God. * And such some of
you were; but you are washed, but you are sanctified,
but you are justified in the name of our Lord Jesus
Christ, and in the spirit of our God.

℣ 7. *A fault.* Law-suits can hardly ever be without a fault, on one side or the other; and oftentimes on both sides.

= ℣ 7. Matthew v. 39.—Luke vi. 29.—Romans xii. 17.—1st Thessalonians iv. 6.

All things are lawful to me, but all things are not 12
expedient. All things are lawful to me, but I will not
be brought under the power of any. * Meat for the 13
belly, and the belly for the meats; but God shall de-
stroy both it and them; but the body is not for forni-
cation, but for the Lord; and the Lord for the body.
* Now God hath both raised up the Lord, and will 14
raise us up also by his power. * Know you not, that 15
your bodies are the members of Christ? Shall I then
take the members of Christ, and make them the mem-
bers of a harlot? God forbid. * Or know you not, that 16
he who is joined to a harlot, is made one body? For
they shall be, saith he, two in one flesh. * But he who 17
is joined to the Lord, is one spirit. * Fly fornication. 18
Every sin that a man doth, is without the body; but
he that committeth fornication, sinneth against his own
body. * Or know you not that your members are the 19
temple of the Holy Ghost who is in you, whom you
have from God, and you are not your own. * For you 20
are bought with a great price. Glorify and bear God
in your body.

CHAP. VII.

Lessons relating to marriage and celibacy: Virginity is preferable to a married state.

NOW, concerning the things whereof you wrote to 1
me, it is good for a man not to touch a woman; * but 2

℣ 12. *All things are lawful*, &c. That is, all *indifferent things* are indeed lawful, inasmuch as they are not prohibited: but oftentimes they are not expedient; as in the case of law-suits, &c. And much less would it be expedient to be enslaved by an irregular affection to any thing, how indifferent soever.

= ℣ 12. 1st Corinthians x. 22.

= ℣ 16. Genesis ii. 24.—Matt. xix. 5.—Mark x. 8.—Ephes. v. 31.

= ℣ 19. 1st Corinthians iii. 17.—2d Corinthians vi. 16.

= ℣ 20. 1st Corinthians vii. 23.—1st Peter i. 18.

℣ 2. *Have his own wife:* that is, keep to his wife which he hath. His meaning is not to exhort the

for fear of fornication, let every man have his own wife,
3 and let every woman have her own husband. *Let
the husband render the debt to his wife: and the wife
4 also in like manner to the husband. *The wife hath
not power of her own body, but the husband. And in
like manner the husband also hath not power of his
5 own body, but the wife. *Defraud not one another,
except perhaps by consent for a time, that you may
give yourselves to prayer; and return together again,
6 lest Satan tempt you for your incontinency. *But I
7 speak this by indulgence, not by commandment. *For I
would that all men were even as myself: but every
one hath his proper gift from God; one after this man-
ner, and another after that.

8 But I say to the unmarried, and to the widows: It
9 is good for them if they so continue, even as I. *But
if they do not contain themselves, let them marry.
For it is better to marry than to be burnt.

10 But to them that are married, not I, but the Lord
commandeth, that the wife depart not from her hus-
11 band. *And if she depart, that she remain unmarried,
or be reconciled to her husband. And let not the hus-
band put away his wife.

12 For to the rest I speak, not the Lord. If any brother
have a wife that believeth not, and she consent to dwell

unmarried to marry; on the contrary, he would have them rather continue as they are, ℣ 8. But he speaks here to them that are already married; who must not depart from one another, nor refuse the marriage-debt one to another.

= ℣ 3. 1st Peter iii. 7.

= ℣ 6. *By indulgence*, that is, by a condescension to your weakness.

℣ 9. *If they do not contain*, &c. This is spoken of such as are free: and not of such as, by vow, hath given their first faith to God: to whom, if they will use proper means to obtain it, God will never refuse the gift of continency. The Latin has, *Quod si non se continent*, and the Greek, Εἰ δὲ οὐκ ἐγκρατεύονται, therefore the text cannot be rendered, *If they cannot contain.*

= ℣ 10. Matthew v. 32.—xix. 9.—Mark x. 9.—Luke xvi. 18.

℣ 12. *I speak, not the Lord*, viz. by any express commandment or ordinance.

with him, let him not put her away; *and if any woman 13
have a husband that believeth not, and he consent to dwell
with her, let her not put away her husband. *For the 14
unbelieving husband is sanctified by the believing wife;
and the unbelieving wife is sanctified by the believing
husband: otherwise your children should be unclean,
but now they are holy. *But if the unbeliever depart, 15
let him depart: for a brother or sister is not under
servitude in such *cases;* but God hath called us in
peace. *For how knowest thou, O wife, whether thou 16
shalt save thy husband? Or how knowest thou, O man,
whether thou shalt save thy wife? *But as the Lord 17
hath distributed to every one, as God hath called every
one, so let him walk: and so in all churches I teach.
*Is any man called being circumcised? Let him not 18
procure uncircumcision. Is any man called in uncir-
cumcision? Let him not be circumcised. *Circumci- 19
sion is nothing, and uncircumcision is nothing; but
the observation of the commandments of God. *Let 20
every man abide in the same calling in which he was
called. *Wast thou called, being a bondman? Care 21
not for it; but if thou mayst be made free, use it ra-
ther. *For he that is called in the Lord being a bond- 22
man, is the freeman of the Lord: likewise he that is
called being free, is the bondman of Christ. *You are 23
bought with a price, be not made the bond-slaves of
men. *Brethren, let every man wherein he was called, 24
therein abide with God.

"Now concerning virgins, I have no commandment 25
of the Lord: but I give counsel, as having obtained

℣ 14. *Is sanctified.* The meaning is not that the faith of the husband or wife is of itself sufficient to put the unbelieving party, or their children, in the state of grace and salvation: but that it is very often an occasion of their sanctification, by bringing them to the true faith.

= ℣ 20. Ephesians iv. 1.

= ℣ 23. 1st Corinthians vi. 20.—1st Peter i. 18, 19.

℣ 25—34. Virgins not Martyrs.

26 mercy of the Lord, to be faithful. *I think, therefore,
that this is good for the present necessity, that it is good
27 for a man so to be. *Art thou bound to a wife? Seek not
to be loosed. Art thou loose from a wife? Seek not a
28 wife. *But if thou take a wife, thou hast not sinned.
And if a virgin marry, she hath not sinned: never-
theless, such shall have tribulation of the flesh. But I
29 spare you. *This therefore I say, brethren: The time
is short; it remaineth, that they also who have wives,
30 be as if they had none; *and they that weep, as though
they wept not; and they that rejoice, as if they rejoiced
not; and they that buy, as though they possessed not;
31 *and they that use this world, as if they used it not:
32 for the fashion of this world passeth away. *But I
would have you to be without solicitude. He that is
without a wife, is solicitous for the things that belong
33 to the Lord, how he may please God. *But he that is
with a wife, is solicitous for the things of the world,
34 how he may please his wife: and he is divided. *And
the unmarried woman, and the virgin thinketh on the
things of the Lord, that she may be holy both in body
and in spirit." But she that is married thinketh on the
things of the world, how she may please her husband.
35 *And this I speak for your profit: not to cast a snare
upon you, but for that which is decent, and which may
give you power to attend upon the Lord without im-
36 pediment. *But if any man think that he seemeth
dishonoured with regard to his virgin, for that she is
above the age, and it must so be; let him do what he
37 will: He sinneth not, if she marry. *For he that hath
determined, being stedfast in his heart, having no ne-

℣ 36. *Let him do what he will. He sinneth not*, &c. The meaning is not, as libertines would have it, that persons may do what they will, and not sin; provided they afterwards marry: but that the father with regard to the giving his virgin in marriage, may do as he pleaseth; and that it will be no sin to him if she marry.

cessity, but having power of his own will, and hath judged this in his heart to keep his virgin, doth well.
* Therefore, both he that giveth his virgin in marriage, 38
doth well: and he that giveth her not, doth better.

A woman is bound by the law as long as her hus- 39
band liveth: but if her husband die, she is at liberty; let her marry to whom she will, only in the Lord.
* But more blessed shall she be, if she so remain, ac- 40
cording to my counsel: and I think, that I also have the Spirit of God.

CHAP. VIII.

Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of scandal.

NOW, concerning those things that are sacrificed 1
to idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. *And if any 2
man think that he knoweth any thing, he hath not yet known as he ought to know. * But if any man love 3
God, the same is known by him. * But as for the meats 4
that are sacrificed to idols, we know that an idol is nothing in the world, and that there is no God but one.
* For although there be that are called gods, either in 5
heaven, or on earth (for there be gods many, and lords many;) * yet to us there is but one God, the Father, 6
of whom are all things, and we unto him: and one Lord Jesus Christ, by whom are all things, and we by him. *But there is not knowledge in every one. For 7
some until this present with conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled. * But meat doth not commend 8

=℣ 39. Romans vii. 2.
℣ 1. *Knowledge puffeth up*, &c. Knowledge without charity and humility, serveth only to puff persons up.

8 us to God. *For neither, if we eat, shall we have the
9 more: nor, if we eat not, shall we have the less. *But
take heed, lest perhaps this your liberty become a
10 stumbling-block to the weak. *For if a man see him
that hath knowledge, sit at meat in the idol's temple;
shall not his conscience, being weak, be emboldened
11 to eat those things which are sacrificed to idols? *And
through thy knowledge shall the weak brother perish,
12 for whom Christ hath died? *Now, when you sin thus
against the brethren, and wound their weak conscience,
13 you sin against Christ. *Wherefore if meat scandalize
my brother, I will never eat flesh, lest I should scandalize my brother.

CHAP. IX.

The apostle did not make use of his power, of being maintained at the charges of those to whom he preached, that he might give no hinderance to the gospel. Of running in the race, and striving for the mastery.

1 AM not I free? Am not I an apostle? Have not I
seen Christ Jesus our Lord? Are not you my work in
2 the Lord? *And if unto others I be not an apostle,
but yet to you I am: for you are the seal of my apos-
3 tleship in the Lord. *My defence with them that do
4 examine me is this: *Have not we power to eat and
5 to drink? *Have we not power to carry about a woman
a sister, as well as the rest of the apostles, and the bre-
6 thren of the Lord, and Cephas? *Or I only and Bar-
7 nabas, have we not power to do this? *Who serveth

† 11. Romans xiv. 15.

† 13. *If meat scandalize;* that is, if my eating cause my brother to sin.

= † 13. Romans xiv. 21.

| † 5. *A woman, a sister.* Some translators have improperly substituted *a wife*, for *sororem*, αδελφην, a sister: whereas it is certain, Saint Paul had no wife [chap. vii. 7, 8.] and that he only speaks of such devout women, as according to the custom of the Jewish nation, waited upon the preachers of the gospel, and supplied them with necessaries.

as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock? * Speak I these things according to man? Or 8
doth not the law also say these things? * For it is 9
written in the law of Moses: Thou shalt not muzzle the mouth of the ox, that treadeth out the corn. Doth God take care for oxen? * Or doth he say this indeed 10
for our sakes? For *these things* are written for our sakes; that he that plougheth should plough in hope; and he that thresheth, in hope to receive fruit. * If 11
we have sown unto you spiritual things, is it a great matter if we reap your carnal things? * If others be 12
partakers of this power over you, why not we rather? Nevertheless we have not used this power: but we bear all things, lest we should give any hinderance to the gospel of Christ. * Know you not, that they who work 13
in the holy place, eat the things that are of the holy place: and they that serve the altar, partake with the altar? * So also the Lord ordained, that they who 14
preach the gospel, should live by the gospel.

But I have used none of these things. Neither have 15
I written these things, that they should be so done unto me; for it is good for me to die rather than that any man should make my glory void. * For if I preach 16
the gospel, it is no glory to me, for a necessity lieth upon me: for wo is unto me if I preach not the gospel. * For if I do this thing willingly, I have a reward: but 17
if against my will, a dispensation is committed to me. * What is my reward, then? That preaching the gos- 18
pel, I may deliver the gospel without charge, that I abuse not my power in the gospel. * For whereas I was 19

= ℣ 9. Deuteronomy xxv. 4.—1st Timothy v. 18.
= ℣ 11. Romans xv. 27.
= ℣ 13. Deuteronomy xviii. 1.
℣ 16. *It is no glory.* That is, I have nothing to glory of.

free as to all, I made myself the servant of all, that I
20 might gain the more. *And I became to the Jews as
21 a Jew, that I might gain the Jews: * to them that are under the law, as if I were under the law (whereas myself was not under the law) that I might gain them that were under the law: to them that were without the law, as if I were without the law (whereas I was not without the law of God, but was in the law of Christ) that I might gain them that were without the
22 law. * To the weak I became weak, that I might gain the weak. I became all things to all men, that I might
23 save all. *And I do all things for the gospel's sake, that I may be made partaker thereof.
24 " Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that
25 you may obtain. *And every one that striveth for the mastery, refraineth himself from all things; and they indeed that they may receive a corruptible crown, but
26 we an incorruptible one. * I therefore so run, not as at an uncertainty; I so fight, not as one beating the
27 air: * but I chastise my body, and bring it into subjection, lest perhaps, when I have preached to others, I myself should become a cast-away.

CHAP. X.

By the example of the Israelites, he shews that we are not to build too much upon favours received, but avoid their sins, and fly from the service of idols, and from things offered to devils.

1 FOR I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed
2 through the sea, * and all in Moses were baptized, in

℣ 24—x. 5 Septuagesima Sunday. = ℣ 1. Exodus xiii. 21.—Numbers ix. 21.=Exodus xiv. 22.

℣ 2. *In. Moses.* Under the conduct of Moses, they received baptism in figure, „by passing under

the cloud, and in the sea; * and did all eat the same 3
spiritual food, * and all drank the same spiritual drink 4
(and they drank of the spiritual rock that followed them,
and the rock was Christ,) * but with the most of them 5
God was not well pleased;" for they were overthrown
in the desert. * "Now these things were done in a 6
figure of us, that we should not covet evil things, as they
also coveted. * Neither become ye idolaters, as some 7
of them; as it is written: The people sat down to eat
and drink, and rose up to play. * Neither let us com- 8
mit fornication, as some of them committed fornica-
tion, and there fell in one day three-and-twenty thou-
sand. * Neither let us tempt Christ, as some of them 9
tempted, and perished by the serpents. * Neither do 10
you murmur, as some of them murmured, and were
destroyed by the destroyer. * Now all these things 11
happened to them in figure; and they are writ-
ten for our correction, upon whom the ends of the
world are come. * Wherefore, he that thinketh him- 12
self to stand, let him take heed lest he fall. * Let no 13
temptation take hold on you, but such as is human:
and God is faithful, who will not suffer you to be
tempted above that which you are able, but will make

the cloud, and through the sea: and they partook of the body and blood of Christ in figure, by eating of the manna, (called here a spiritual food, because it was a figure of the true bread, which comes down from heaven) and drinking the water, miraculously brought out of the rock, called here a spiritual rock; because it was also a figure of Christ.

= ℣ 3. Exodus xvi. 15.

= ℣ 4. Exodus xvii. 6.—Numbers xx. 11.

= ℣ 5. Numbers xxvi. 64, 65.

= ℣ 6. Psalm cv. 14.

℣ 6—13. IX Sunday after Pentecost.

= ℣ 7. Exodus xxxii. 6.

= ℣ 8. Numbers xxv. 1. 9.

= ℣ 9. Numbers xxi. 5. 6.

= ℣ 10. Numbers xi. 1.—xiv. 1, 2.

℣ 11. *The ends of the world:* that is, the last ages.

℣ 13. Or, *no temptation hath taken hold on you,* or come upon you as yet, but what is human, or incident to man.—*Issue,* or a way to escape.

also with temptation issue, that you may be able to bear it."

14 Wherefore, my dearly beloved, fly from the service
15 of idols. *I speak as to wise men, judge ye yourselves
16 what I say. *The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking
17 of the body of the Lord? *For we being many, are one bread, one body, all that partake of one bread.
18 *Behold Israel according to the flesh: are not they
19 that eat of the sacrifices partakers of the altar? *What then? Do I say, that what is offered in sacrifice to idols is any thing? Or, that the idol is any thing?
20 *But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils: you cannot drink the chalice of the Lord, and the
21 chalice of devils: *you cannot be partakers of the table
22 of the Lord, and of the table of devils. *Do we provoke the Lord to jealousy? Are we stronger than he?

All things are lawful for me, but all things are not
23 expedient. *All things are lawful for me, but all things
24 do not edify. *Let no man seek his own, but that which
25 is another's. *Whatsoever is sold in the shambles, eat,
26 asking no question for conscience-sake. *The earth is

℣ 16. *Which we bless.* Here the apostle puts them in mind of their partaking of the body and blood of Christ, in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers, ℣ 21, that they who are made partakers with Christ, by the eucharistic sacrifice, and sacrament, must not be made partakers with devils, by eating of the meats sacrificed to them.

℣ 17. *One bread;* or, as it may be rendered agreeably both to the Latin and Greek, *because the bread is one, all we, being many, are one body, who partake of that one bread.* For it is by our communicating with Christ, and with one another, in this blessed sacrament, that we are formed into one mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together.

= ℣ 22. 1st Corinthians vi. 12.

= ℣ 25. Psalm xxiii. 1.

the Lord's, and the fulness thereof. * If any of them 27
that believe not, invite you, and you be willing to go;
eat of any thing that is set before you, asking no question for conscience-sake. * But if any man say, This 28
has been sacrificed to idols; do not eat of it for his sake
that told it, and for conscience-sake; * conscience, I 29
say, not thy own, but the other's. For why is my liberty
judged by another man's conscience? * If I partake 30
with thanksgiving, why am I evil spoken of for that for
which I give thanks? * Therefore, whether you eat or 31
drink, or whatsoever else you do; do all to the glory
of God. * Be without offence to the Jews and to the 32
Gentiles, and to the church of God; * as I also in 33
all things please all men, not seeking that which is
profitable to myself, but to many, that they may be
saved.

CHAP. XI.

Women must have a covering over their heads. He blameth the abuses of their love-feasts; and, upon that occasion, treats of the blessed sacrament.

BE ye followers of me, as I also am of Christ. 1
* Now I praise you, brethren, that in all things you are 2
mindful of me: and keep my ordinances as I have delivered them to you.

But I would have you know, that the head of every 3
man is Christ; and the head of the woman is the man;
and the head of Christ is God. * Every man praying 4
or prophesying with his head covered, disgraceth his
head. * But every woman praying or prophesying with 5
her head not covered, disgraceth her head: for it is all
one as if she were shaven. * For if a woman be not 6
covered; let her be shorn. But if it be a shame to a
woman to be shorn or made bald, let her cover her head.

= ℣ 31. Colossians iii. 17 | = ℣ 3. Ephesians v. 23.

7 * The man indeed ought not to cover his head, because
he is the image and glory of God; but the woman is
8 the glory of the man. * For the man is not of the
9 woman, but the woman of the man. * For the man
was not created for the woman, but the woman for the
10 man. * Therefore ought the woman to have a power
11 over her head, because of the angels. * But yet neither is the man without the woman, nor the woman
12 without the man, in the Lord: * for as the woman is
of the man, so also is the man by the woman: but all
13 things of God. * You yourselves judge: doth it become
14 a woman, to pray unto God uncovered? * Doth not
even nature itself teach you, that a man indeed, if he
15 nourish his hair, it is a shame unto him: * but if a woman nourish her hair, it is a glory to her, for her hair
16 is given to her for a covering. * But if any man seem
to be contentious, we have no such custom, nor the
church of God.

17 Now this I ordain: not praising you, that you come
18 together not for the better, but for the worse. * For,
first of all, I hear, that when you come together in the
church, there are schisms among you, and in part I
19 believe it. * For there must be also heresies, that they
also who are approved, may be made manifest among
20 you. * "When you come therefore together into one

= ℣ 7. Genesis i. 26.
= ℣ 9. Genesis ii. 18. 23.

℣ 10. *A power;* that is, a veil or covering, as a sign that she is under the power of her husband; and this, as the apostle adds, because of the angels, who are present in the assemblies of the faithful.

℣ 19. *There must be heresies,* by reason of the pride and perversity of man's heart; not by God's will or appointment; who, nevertheless draws good out of this evil, manifesting, by that occasion, who are the good and firm Christians, and making their faith more remarkable.

℣ 20. *The Lord's supper.* So the apostle here calls the charity feasts observed by the primitive Christians: and reprehends the abuses of the Corinthians, on these occasions: which were the more criminal, because these feasts were accompanied with the celebrating the eucharistic sacrifice and sacrament.

℣ ℣ 20—32. Maundy Thursday.

place, it is not now to eat the Lord's supper. * For 21
every one taketh before his own supper to eat. And
one indeed is hungry, and another is drunk. * What, 22
have you not houses to eat and to drink in? Or de-
spise ye the church of God, and put them to shame
that have not? What shall I say to you? Do I praise
you? In this I praise you not.

" For I have received of the Lord that which also I 23
delivered unto you, that the Lord Jesus, the same night
in which he was betrayed, took bread, * and giving 24
thanks, broke, and said: Take ye and eat, this is my
body which shall be delivered for you: this do for the
commemoration of me. * In like manner also the 25
chalice, after he had supped, saying: This chalice is
the new Testament in my blood; this do ye, as often
as you shall drink, for the commemoration of me.
* For as often as you shall eat this bread, and drink the 26
chalice, you shall shew the death of the Lord, until he
come. * Therefore, whosoever shall eat this bread, or 27
drink the chalice of the Lord unworthily, shall be guilty
of the body and of the blood of the Lord. * But let a 28
man prove himself: and so let him eat of that bread,
and drink of the chalice. * For he that eateth and 29
drinketh unworthily, eateth and drinketh judgment
to himself, not discerning the body of the Lord."
* Therefore are there many infirm and weak among 30
you, and many sleep. * But if we would judge our- 31
selves, we should not be judged. * But whilst we are 32

℣ 23—29. Corpus Christi.

= ℣ 24. Matthew xxvi. 26.—Mark xiv. 22.—Luke xxii. 17. 19.

℣ 27. *Or drink.* Here some have translated *and* drink for *or* drink, but such translation can neither be borne out by the Latin vulgate, which has *Vel biberit,* nor by the Greek ἢ πίνῃ.——*Guilty of the body,*—and ℣ 29 *discerning the body,* &c. This demonstrates the real presence of the body and blood of Christ even to the unworthy communicant; who otherwise could not be guilty of the body and blood of Christ, or justly condemned for not discerning the Lord's body.

= ℣ 27. John vi. 48, &c.

= ℣ 28. 2d Corinthians xiii. 5.

judged, we are chastised by the Lord, that we be not
33 condemned with this world." * Wherefore, my brethren, when you come together to eat, wait for one an-
34 other. * If any man be hungry, let him eat at home, that you come not together unto judgment. And the rest I will set in order, when I come.

CHAP. XII.

Of the diversity of spiritual gifts. The members of the mystical body, like those of the natural body, must mutually cherish one another.

1 NOW, concerning spiritual things, my brethren, I
2 would not have you ignorant. * "You know that when you were heathens, you went to dumb idols, according
3 as you were led. * Wherefore I give you to understand, that no man speaking by the Spirit of God, saith anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.
4 Now there are diversities of graces, but the same
5 spirit. *And there are diversities of ministeries, but the
6 same Lord. *And there are diversities of operations,
7 but the same God, who worketh all in all. *And the manifestation of the spirit is given to every man unto
8 profit. * To one indeed, by the spirit, is given the word of wisdom; and to another, the word of knowledge,
9 according to the same spirit; * to another, faith in the same spirit; to another, the grace of healing in
10 one spirit; * to another, the working of miracles; to another prophecy; to another, the discerning of spirits; to another, *diverse* kinds of tongues; to another,
11 interpretation of speeches. * But all these things one and the same spirit worketh, dividing to every one according as he will."

℣ ℣ 2—11. X Sunday after Pent. | ℣ 11. Romans xii. 3. 6.—Ephesians iv. 7.
℣ 3. Mark ix. 38.

For as the body is one, and hath many members, 12
and all the members of the body whereas they are
many, yet are one body; so also *is* Christ. * For in one 13
spirit were we all baptized into one body, whether Jews
or Gentiles, whether bond or free; and in one spirit
we have all been made to drink. * For the body also 14
is not one member, but many. * If the foot should say, 15
because I am not the hand, I am not of the body: is
it therefore not of the body? *And if the ear should 16
say, because I am not the eye, I am not of the body:
is it therefore not of the body? * If the whole body 17
were the eye: where would be the hearing? If the
whole were hearing: where would be the smelling?
* But now God hath set the members, every one of 18
them in the body, as it hath pleased him. *And if they 19
all were one member, where would be the body?
* But now there are many members indeed, yet one 20
body. *And the eye cannot say to the hand, I need 21
not thy help; nor again the head to the feet, I have
no need of you. * Yea much more those that seem to 22
be the more feeble members of the body, are more ne-
cessary; *and such as we think to be the less ho- 23
nourable members of the body, about these we put
more abundant honour; and those that are our un-
comely parts, have more abundant comeliness. * But 24
our comely parts have no need: but God hath tem-
pered the body together, giving to that which wanted,
the more abundant honour, * that there might be no 25
schism in the body, but the members might be mutu-
ally careful one for another. *And if one member suf- 26
fer any thing, all the members suffer with it; or, if
one member glory, all the members rejoice with it.
* "Now you are the body of Christ, and members of 27
member.

℣ 27—31. St. Bartholomew Apostle, 24 August.

28 And God indeed hath set some in the church, first apostles, secondly prophets, thirdly doctors, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.
29 *Are all apostles? Are all prophets? Are all doctors?
30 *Are all *workers of* miracles? Have all the grace of healing? Do all speak with tongues? Do all inter-
31 pret? * But be zealous for the better gifts." And I shew unto you yet a more excellent way.

CHAP. XIII.

Charity is to be preferred before all other gifts.

1 "IF I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass
2 or a tinkling cymbal. *And if I should have prophecy, and should know all mysteries and all knowledge, and if I should have all faith so that I could remove moun-
3 tains, and have not charity, I am nothing. *And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.
4 Charity is patient, is kind: Charity envyeth not,
5 dealeth not perversely, is not puffed up, * is not ambitious, seeketh not her own, is not provoked to anger,
6 thinketh no evil, * rejoiceth not in iniquity, but re-
7 joiceth with the truth; * beareth all things, believeth all things, hopeth all things, endureth all things.
8 * Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or know-
9 ledge shall be destroyed. * For we know in part, and
10 we prophesy in part. * But when that which is perfect is come, that which is in part shall be done
11 away. * When I was a child, I spoke as a child,

=℣ 28. Ephesians iv. 11. | ℭ ℣ 1—13. Quinquages. Sunday.]

I understood as a child, I thought as a child: but, when I became a man, I put away the things of a child. *We see now through a glass in a dark man- 12
ner: but then face to face. Now I know in part: but then I shall know, even as I am known. *And now 13
there remain faith, hope, charity, these three; but the greater of these is charity."

CHAP. XIV.

The gift of prophesying is to be preferred before that of speaking strange tongues.

FOLLOW after charity, be zealous for spiritual 1
gifts; but rather that you may prophesy. *For he that 2
speaketh in a tongue, speaketh not unto men, but unto God; for no man heareth, yet by the spirit he speaketh mysteries. *But he that prophesieth, speaketh to 3
men unto edification, and exhortation, and comfort. *He that speaketh in a tongue edifieth himself; but 4
he that prophesieth, edifieth the church. *And I 5
would have you all to speak with tongues; but rather to prophesy. For greater is he that prophesieth, than he that speaketh with tongues: unless perhaps he interpret, that the church may receive edification. *But 6
now, brethren, if I come to you, speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine? *Even things without life that give sound, 7
whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped? *For if the trumpet give an uncertain sound, who 8
shall prepare himself to the battle? *So likewise you, 9
except you utter by the tongue plain speech, how shall

℣ 1. *Prophesy.* That is, to declare or expound the mysteries of Faith.

℣ 2. *Not unto men.* So as to be heard, that is, to be understood by them.

it be known what is said? For you shall be speaking
10 into the air. *There are, for example, so many kinds
of tongues in this world, and none is without voice.
11 *If then I know not the power of the voice, I shall
be to him, to whom I speak, a barbarian; and he that
12 speaketh, a barbarian to me: *so you also, forasmuch
as you are zealous of spirits, seek to abound unto the
13 edifying of the church. *And therefore he that speaketh
14 by a tongue, let him pray that he may interpret. *For
if I pray in a tongue, my spirit prayeth, but my under-
standing is without fruit.
15 What is it then? I will pray with the spirit, I will
pray also with the understanding: I will sing with the
16 spirit, I will sing also with the understanding. *Else if
thou shalt bless with the spirit, how shall he that holdeth
the place of the unlearned, say Amen, to thy blessing,
17 because he knoweth not what thou sayest? *For thou
indeed givest thanks well, but the other is not edified.
18 *I thank my God I speak with all your tongues. *But
19 in the church I had rather speak five words with my
understanding, that I may instruct others also, than
20 ten thousand words in a tongue. *Brethren, do not
become children in sense, but in malice be children;

℣ 12. *Of spirits.* Of spiritual gifts.

℣ 14. *My spirit prayeth,* &c.—When the tongue is not known in which I pray, though my spirit may then be elevated to God, such a prayer is not so instructive to myself or others, as when the words are understood.

℣ 16. *Amen.* The unlearned not knowing that you are then blessing, will not be qualified to join with you by saying Amen to your blessing. The use or abuse of strange tongues, of which the apostle here speaks, does not regard the public liturgy of the church (in which strange tongues were never used) but certain conferences of the faithful, ℣ 26, &c. in which meeting together they discovered to one another their various miraculous gifts of the spirit, common in those primitive times; amongst which the apostle prefers that of prophesying before that of speaking strange tongues, because it was more to the public edification. Where also note that the Latin, used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best known tongue in the world.

and in sense be perfect. *In the law it is written: 21
That in other tongues and other lips I will speak to this people: and neither so will they hear me, saith the Lord. *Wherefore tongues are for a sign, not to 22
believers, but to unbelievers: but prophecies not to unbelievers, but to believers. *If therefore the whole 23
church come together into one place, and all speak with tongues, and there come in unlearned persons or infidels, will they not say that you are mad? *But if 24
all prophesy, and there come in one that believeth not, or an unlearned person, he is convinced of all, he is judged of all, *the secrets of his heart are made ma- 25
nifest; and so, falling down on his face, he will adore God, affirming that God is among you indeed.

How is it then, brethren? When you come toge- 26
ther, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation; let all things be done to edification. *If 27
any speak with a tongue, let it be by two, or at the most by three, and in course; and let one interpret. *But if there be no interpreter, let him hold his peace 28
in the church, and speak to himself and to God. *And 29
let the prophets speak two or three, and let the rest judge. *But if any thing be revealed to another sit- 30
ting, let the first hold his peace. *For you may all 31
prophesy one by one: that all may learn, and all may be exhorted; *and the spirits of the prophets are sub- 32
ject to the prophets. *For God is not the God of dis- 33
sension, but of peace: as also I teach in all the churches of the saints.

Let women keep silence in the churches: for it is 34
not permitted them to speak, but to be subject, as also the law saith. *But if they would learn any thing, let 35

= ℣ 21. Isaias xxviii. 11.

= ℣ 34. Genesis iii. 16.—1st Timothy ii. 11.

them ask their husbands at home. For it is a shame
36 for a woman to speak in the church. *Or did the word
of God come out from you? Or came it only unto you?
37 *If any man seem to be a prophet, or spiritual, let him
know the things that I write to you, that they are the
38 commandments of the Lord. *But if any man know
39 not, he shall not be known. *Wherefore, brethren,
be zealous to prophesy, and forbid not to speak with
40 tongues. *But let all things be done decently, and
according to order.

CHAP. XV.

Christ's resurrection and ours: the manner of our resurrection.

1 "NOW, I make known unto you, brethren, the gospel
which I preached to you, which also you have received,
2 and wherein you stand, * by which also you are saved,
if you hold fast after what manner I preached unto you,
3 unless you have believed in vain. *For I delivered unto
you first of all, which I also received: how that Christ
4 died for our sins according to the scriptures: *and
that he was buried, and that he rose again the
5 third day according to the scriptures: *and that he
was seen by Cephas; and after that by the eleven:
6 *then was he seen by more than five hundred brethren
at once; of whom many remain until this present, and
7 some are fallen asleep: *after that, he was seen by
8 James, then by all the apostles; *and, last of all, he
was seen also by me, as by one born out of due time.
9 *For I am the least of the apostles, who am not worthy
to be called an apostle, because I persecuted the church
10 of God. *But by the grace of God I am what I am;

℣ 1. Galatians i. 11.
℣ 1—10. XI Sunday after Pent.
℣ 3. Isaias liii. 5.
℣ 4. Jonas ii. 1.
℣ 5. John xx. 19.
℣ 9. Acts ix. i.—Ephes. iii. 8.

and his grace in me hath not been void;" but I have laboured more abundantly than all they; yet not I, but the grace of God with me. * But whether I, or they; 11
so we preach, and so you have believed.

Now if Christ be preached that he rose again from 12
the dead, how do some among you say, that there is no
resurrection of the dead? * But if there be no resur- 13
rection of the dead; then Christ is not risen again.
*And if Christ be not risen again, then is our preach- 14
ing vain, and your faith is also vain: * yea, and we 15
are found false witnesses of God, because we have
given testimony against God, that he hath raised up
Christ, whom he hath not raised up, if the dead rise
not again. * For if the dead rise not again, neither is 16
Christ risen again. *And if Christ be not risen again, 17
your faith is vain, for you are yet in your sins. * Then 18
they also that are fallen asleep in Christ, are perished. 19
* If in this life only we have hope in Christ, we are of
all men most miserable.

But now Christ is risen from the dead, the first fruits 20
of them that sleep: * for by a man *came* death, and 21
by a man the resurrection of the dead. *And as in 22
Adam all die, so also in Christ all shall be made alive.
* But every one in his own order: the first fruits 23
Christ; then they that are of Christ, who have believed
in his coming. *Afterwards the end, when he shall 24
have delivered up the kingdom to God and the Father,
when he shall have brought to nought all principality,
and power, and virtue. * For he must reign, until he 25
hath put all his enemies under his feet. *And the 26
enemy death shall be destroyed last. For he hath put
all things under his feet. And whereas he saith, *All 27

= ℣ 21. Coloss. i. 18.—Apocal. i. 5.
= ℣ 23. 1st Thessalonians iv. 15.
= ℣ 25. Psalm cix. 1.—Heb. i. 13. —x. 13.
= ℣ 26. Psalm viii. 8.—Heb. ii. 8.

things are put under him; undoubtedly he is excepted,
28 who put all things under him. *And when all things shall be subdued unto him; then the Son also himself shall be subject unto him that put all things under him, that God may be all in all.
29 * Otherwise what shall they do that are baptised for the dead, if the dead rise not again at all? Why are
30 they then baptised for them? * Why also are we in dan-
31 ger every hour? * I die daily I protest by your glory,
32 brethren, which I have in Christ Jesus our Lord. * If (according to man) I fought with the beasts at Ephesus, what doth it profit me, if the dead rise not again? Let
33 us eat and drink, for to-morrow we shall die. * Be not seduced: evil communications corrupt good manners.
34 *Awake ye just, and sin not: for some have not the knowledge of God: I speak it to your shame.
35 But some man will say: How do the dead rise again? and with what manner of body shall they come?
36 *Senseless man, that which thou sowest is not quick-
37 ened, except it die first. *And that which thou sowest, thou sowest not the body that shall be, but bare grain,
38 as of wheat, or of some of the rest. * But God giveth it a body as he will: and to every seed its proper body.
39 *All flesh is not the same flesh: but one *is the flesh* of men, another of beasts, another of birds, another of
40 fishes. *And *there are* bodies celestial, and bodies terrestrial: but, one *is the* glory of the celestial, and
41 another of the terrestrial. * One *is the* glory of the sun, another the glory of the moon, and another the glory of the stars: for star differeth from star in glory.
42 * So also is the resurrection of the dead. It is sown in
43 corruption, it shall rise in incorruption. * It is sown in dishonour, it shall rise in glory. It is sown in weak-
44 ness, it shall rise in power. * It is sown a natural body,

= ℣ 32. Wisdom ii. 6.—Isaias xxii. 13.—lvi. 12.

it shall rise a spiritual body; if there be a natural body, there is also a spiritual body, as it is written: *The 45
first man Adam was made into a living soul, the last Adam into a quickening spirit. *Yet that was not first 46
which is spiritual, but that which is natural: afterwards that which is spiritual. *The first man *was* of 47
the earth, earthly: the second man from heaven, heavenly. *Such as is the earthly, such also are the 48
earthly: and such as is the heavenly, such also are they that are heavenly. *Therefore as we have born 49
the image of the earthly, let us bear also the image of the heavenly. *Now this I say, brethren, that flesh 50
and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

"Behold I tell you a mystery: we shall all indeed 51
rise again, but we shall not all be changed. *In a 52
moment, in the twinkling of an eye, at the last trumpet, for the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. *For this corruptible must put on incorruption; and 53
this mortal must put on immortality. *And when this 54
mortal hath put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. *O death, where is thy victory? O death, 55
where is thy sting? *Now the sting of death is sin: 56
and the strength of sin is the law. *But thanks be to 57
God who hath given us the victory through our Lord Jesus Christ." *Therefore, my beloved brethren, be ye 58
stedfast and unmoveable; always abounding in the work of the Lord, knowing that your labour is not vain in the Lord.

= ℣ 45. Genesis ii. 7.
℣ 51—57. All Souls.
= ℣ 54. Osee xiii. 14.—Heb. ii. 14.
= ℣ 57. 1st John v. 5.

CHAP. XVI.

Of collection of alms: Admonitions and salutations.

1 NOW, concerning the collections that are made for
the saints, as I have given order to the churches of
2 Galatia, so do ye also. *On the first day of the week
let every one of you put a part with himself, laying up
what it shall well please him; that when I come, the
3 collections be not then to be made. *And when I shall
be with you, whomsoever you shall approve by letters,
them will I send to carry your grace into Jerusalem.
4 *And if it be meet that I also go, they shall go with
me.
5 Now I will come to you, when I shall have passed
through Macedonia: for I shall pass through Mace-
6 donia. *And with you perhaps I shall abide, or even
spend the winter, that you may bring me on my way
7 whithersoever I go. *For I will not see you now by
the way, for I trust that I shall abide with you some
8 time, if the Lord permit. *But I will tarry at Ephesus
9 until Pentecost. *For a great door and evident is
opened unto me, and many adversaries.
10 Now if Timothy come, see that he be with you
without fear: for he worketh the work of the Lord, as
11 I also do. *Let no man therefore despise him: but con-
duct ye him on his way in peace, that he may come
to me; for I look for him with the brethren.
12 And as touching *our* brother Apollo, I give you to
understand, that I much entreated him to come unto
you with the brethren; and indeed it was not his will
at all to come at this time; but he will come when
he shall have leisure.
13 Watch ye, stand fast in the faith, do manfully, and
14 be strengthened, *let all your things be done in cha-
15 rity. *And I beseech you, brethren, you know the

house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first fruits of Achaia, and have dedicated themselves to the ministry of the saints,
*that you also be subject to such, and to every one 16
that worketh with us and laboureth. *And I rejoice 17
in the presence of Stephanas and Fortunatus, and Achaicus, because that which was wanting on your part, they have supplied: *for they have refreshed 18
both my spirit and yours. Know them therefore that are such.

The churches of Asia salute you. Aquila and Pris- 19
cilla with the church that is in their house, salute you much in the Lord: with whom also I lodge. *All the 30
brethren salute you. Salute one another in a holy kiss.
*The salutation of *me* Paul, with my own hand. *If 21
any man love not our Lord Jesus Christ, let him be 22
anathema, Maran atha. *The grace of our Lord 23
Jesus Christ be with you. *My charity be with you all 24
in Christ Jesus. Amen.

THE

SECOND EPISTLE

OF ST. PAUL THE APOSTLE,

TO THE CORINTHIANS.

CHAP. I.

He speaks of the troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

1 PAUL, an apostle of Jesus Christ, by the will of God, and Timothy *our* brother, to the church of God that is at Corinth, with all the saints that are in all
2 Achaia. *Grace unto you, and peace from God our Father, and from the Lord Jesus Christ.
3 "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all com-
4 fort, *who comforteth us in all our tribulation, that we also may be able to comfort them who are in all distress, by the exhortation wherewith we also are ex-
5 horted by God. * For as the sufferings of Christ abound in us, so also by Christ doth our comfort abound.
6 Now, whether we be in tribulation, *it is* for your exhortation and salvation; or whether we be comforted *it is* for your consolation; or whether we be exhorted *it is* for your exhortation and salvation, which worketh the enduring of the same sufferings which we also
7 suffer: *that our hope for you may be stedfast, knowing that as you are partakers of the sufferings, so shall you be also of the consolation."

℣ 3—7. Bishop and Martyr. = ℣ 3. Ephes. i. 3.—1st Peter i. 3. = ℣ 8. Acts xix. 24.

For we would not have you ignorant, brethren, of 8
our tribulation which came to us in Asia, that we were
pressed out of measure above *our* strength, so that we
were weary even of life. *But we had in ourselves the 9
answer of death, that we should not trust in ourselves, but
in God who raiseth the dead: * who hath delivered and 10
doth deliver us out of so great dangers: in whom we
trust that he will yet also deliver us, * you helping 11
withal in prayer for us: that for this gift obtained for
us, by the means of many persons, thanks may be given
by many in our behalf. * For our glory is this, the tes- 12
timony of our conscience, that in simplicity of heart
and sincerity of God, and not in carnal wisdom, but in
the grace of God we have conversed in this world: and
more abundantly towards you. * For we write no other 13
things to you, than what you have read and known.
And I hope that you shall know unto the end, *as also 14
you have known us in part, that we are your glory, as
you also are ours in the day of our Lord Jesus Christ.
*And in this confidence I had a mind to come to you 15
before, that you might have a second grace: * and to 16
pass by you into Macedonia, and again from Macedonia
to come to you, and by you to be brought on my way
towards Judea.

Whereas then I was thus minded, did I use light- 17
ness? Or the things that I purpose, do I purpose ac-
cording to the flesh, that there should be with me, It
is, and, It is Not. * But God is faithful, for our preach- 18
ing which was to you, was not, It is, and, It is Not.
* For the Son of God, Jesus Christ, who was preached 19
among you by us, by me, and Sylvanas, and Timothy,
was not, It is, and, It is Not, but, It is, was in him. 20
*For all the promises of God are in him, It is: there-
fore also by him, Amen to God, unto our glory. *Now 21
he that confirmeth us with you in Christ, and that hath

22 anointed us, is God: *who also hath sealed us, and
23 given the pledge of the spirit in our hearts. *But I call God to witness upon my soul, that to spare you, I came not any more to Corinth: not because we exercise dominion over your faith, but we are helpers of your joy, for in faith you stand.

CHAP. II.

He grants a pardon to the incestuous man, upon his repentance.

1 BUT I determined this with myself, not to come to
2 you again in sorrow. *For if I make you sorrowful, who is he then that can make me glad, but the same
3 who is made sorrowful by me? *And I wrote this same to you, that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all, that my joy is the joy of
4 you all. *For out of much affliction and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful, but that you might know
5 the charity I have more abundantly towards you. *And if any one have caused grief, he hath not grieved me;
6 but in part, that I may not burden you all. *To him that is such a one, this rebuke is sufficient that is given
7 by many: *so that, contrariwise, you should rather pardon and comfort him, lest perhaps such a one be
8 swallowed up with over much sorrow. *For which cause I beseech you, that you would confirm your
9 charity towards him. *For to this end also did I write, that I may know the experiment of you, whether you
10 be obedient in all things. *And to whom you have

℣ 10. *I also.* The apostle here granted an indulgence, or pardon, *in the person* and by the authority of Christ, to the incestuous Corinthian, whom before he had put under penance; which pardon consisted in a releasing of part of the temporal punishment due to his sin.

pardoned any thing, I also: for what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ; * that we be not over-reached by Satan, for we are not ignorant of his devices. 11

And when I was come to Troas for the gospel of Christ, and a door was opened unto me in the Lord, 12
* I had no rest in my spirit, because I found not Titus my brother; but bidding them farewell, I went into Macedonia. * Now thanks be to God who always maketh us to triumph in Christ Jesus, and manifesteth the odour of his knowledge by us in every place; * for we are the good odour of Christ unto God, in them that are saved, and in them that perish; * to the one indeed the odour of death unto death; but to the others the odour of life unto life. And for these things who is so sufficient? * For we are not as many, adulterating the word of God; but with sincerity, but as from God, before God, in Christ we speak. 13 14 15 16 17

CHAP. III.

He needs no commendatory letters. The glory of the ministry of the new testament.

DO we begin again to commend ourselves? Or, do we need (as some do) epistles of commendation to you, or from you? * You are our epistle, written in our hearts, which is known and read by all men: * being manifested, that you are the epistle of Christ ministered by us, and written not with ink, but with the spirit of the living God: not in tables of stone, but in the fleshy tables of the heart. * "And such confidence we have, through Christ towards God: * not that we are sufficient to think any thing of ourselves, as of ourselves; 1 2 3 4 5

℣ 4—9. XII Sunday after Pentecost.

6 but our sufficiency is from God: *who also hath made
us fit ministers of the new testament, not in the letter,
but in the spirit; for the letter killeth, but the spirit
7 quickeneth. *Now if the ministration of death, en-
graven with letters upon stones, was glorious, so that
the children of Israel could not stedfastly behold the
face of Moses, for the glory of his countenance, which
8 is made void: *how shall not the ministration of the
9 spirit be rather in glory? *For if the ministration of
condemnation be glory; much more the ministration
10 of justice aboundeth in glory." *For even that which
was glorious in this part was not glorified, by reason
11 of the glory that excelleth. *For if that which is done
away was glorious, much more that which remaineth
is in glory.

12 Having therefore such hope, we use much confi-
13 dence: *and not as Moses put a veil upon his face,
that the children of Israel might not stedfastly look
14 on the face of that which is made void, *but their
senses were made dull: for, until this present day,
the selfsame veil, in the reading of the Old Testa-
ment, remaineth not taken away (because in Christ
15 it is made void); *but even until this day, when
16 Moses is read, the veil is upon their heart. *But when
they shall be converted to the Lord, the veil shall be
17 taken away. *Now the Lord is a spirit; and where
18 the spirit of the Lord is, there is liberty. *But we all,
beholding the glory of the Lord with open face, are
transformed into the same image from glory to glory,
as by the spirit of the Lord.

℣ 6. *The letter.* Not rightly understood, and taken without the Spirit. = ℣ 13. Exodus xxxiv. 33. = ℣ 17. John iv. 24.

CHAP. IV.

The sincerity of his preaching: his comfort in his afflictions.

THEREFORE, seeing we have this ministration, 1
according as we have obtained mercy, we faint not;
* but we renounce the hidden things of dishonesty, 2
not walking in craftiness, nor adulterating the word of
God, but by manifestation of the truth, commending
ourselves to every man's conscience, in the sight of God.
*And if our gospel be also hid, it is hid to them that 3
are lost; * in whom the God of this world hath blinded 4
the minds of unbelievers, that the light of the gospel
of the glory of Christ, who is the image of God, shall
not shine unto them. * " For we preach not ourselves, 5
but Jesus Christ our Lord: and ourselves your servants
through Jesus: * for God, who commanded the light 6
to shine out of darkness, hath shined in our hearts, to
give the light of the knowledge of the glory of God, in
the face of Christ Jesus. * But we have this treasure 7
in earthen vessels; that the excellency may be of the
power of God, and not of us. * In all things we suffer 8
tribulation, but are not distressed: we are straitened,
but are not destitute: * we suffer persecution, but are 9
not forsaken: we are cast down, but we perish not:
*always bearing about in our body the mortification 10
of Jesus, that the life also of Jesus may be made ma-
nifest in our bodies. * For we who live are always de- 11
livered unto death for Jesus's sake, that the life also
of Jesus may be made manifest in our mortal flesh.
* So then death worketh in us, but life in you. * But 12
having the same spirit of faith, as it is written, I be- 13
lieved, for which cause I have spoken: we also believe,
for which cause we speak also; *knowing that he who 14

℣ 5—14. S. Athanasius 2 May. | ℣ 13. Psalm cxv. 10.

raised up Jesus, will raise up us also with Jesus, and
15 place us with you." * For all things are for your sakes: that the grace abounding through many, may abound
16 in thanksgiving unto the glory of God. * For which cause we faint not: but, though our outward man is corrupted, yet the inward man is renewed day by day.
17 * For that which is at present momentary and light of our tribulation, worketh for us above measure exceed-
18 ingly an eternal weight of glory, * while we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal.

CHAP. V.

He is willing to leave his earthly mansion to be with the Lord. His charity for the Corinthians.

1 FOR we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house
2 not made with hands, eternal in heaven. * For in this also we groan, desiring to be clothed upon with our
3 habitation that is from heaven: * yet so that we be
4 found clothed, not naked. * For we also, who are in this tabernacle, do groan being burthened: because we would not be unclothed, but clothed upon, that That
5 which is mortal may be swallowed up by life. * Now he, that maketh us for this very thing, is God, who
6 hath given us the pledge of the spirit. * Therefore having always confidence, knowing that while we are
7 in the body, we are absent from the Lord * (for we
8 walk by faith and not by sight); *but we are confident and have a good will to be absent rather from the body,

=℣ 3. Apocalypse xvi. 15.

℣ 8. *Absent rather from the body, and to be present with the Lord.* This demonstrates that the beatitude of the saints is not deferred till the general resurrection: but that in the mean time, and whilst they are absent from the body, they are present with the Lord.

and to be present with the Lord. *And therefore we 9
labour, whether absent or present, to please him. *For 10
we must all be manifested before the judgment-seat
of Christ, that every one may receive the proper things
of the body, according as he hath done, whether it be
good or evil.

Knowing therefore the fear of the Lord, we use 11
persuasion to men, but to God we are manifest. And
I trust also that in your consciences we are manifest.
* We commend not ourselves again to you, but give you 12
occasion to glory in our behalf: that you may have
somewhat to answer them who glory in face, and not in
heart. * For whether we be transported in mind, *it is* 13
to God: or whether we be sober, *it is* to you. * For 14
the charity of Christ presseth us; judging this, that if
one died for all, then all were dead; * and Christ died 15
for all: that they also, who live, may not now live to
themselves, but unto him who died for them and rose
again. * Wherefore henceforth we know no man ac- 16
cording to the flesh. And if we have known Christ ac-
cording to the flesh; but now we know him so no longer.

If then any be in Christ a new creature, the old 17
things are past away, behold all things are made
new. * But all things *are* of God, who hath recon- 18
ciled us to himself by Christ; and hath given to us
the ministry of reconciliation. * For God indeed was in 19
Christ, reconciling the world to himself, not imputing
to them their sins, and he hath placed in us the word
of reconciliation. * For Christ therefore we are am- 20
bassadors, God as it were, exhorting by us. For Christ
we beseech you, be reconciled to God. * Him, that 21

℣ 10. *The proper things of the body.* In the particular judgment, immediately after death, the soul is rewarded or punished according to what she has done in the body.

= ℣ 10. Romans xiv. 10.

= ℣ 17. Isaias xliii. 19.—Apocalypse xxi. 5.

knew no sin, for us he hath made sin, that we might be made the justice of God in him.

CHAP. VI.

He exhorts them to a correspondence with God's grace, and not to associate with unbelievers.

1 "AND we helping do exhort you that you receive
2 not the grace of God in vain. *For he saith: In an accepted time have I heard thee, and in the day of salvation have I helped thee. Behold, now is the acceptible time, behold now is the day of salvation.
3 Giving no offence to any man, that our ministry be
4 not blamed: *"but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribu-
5 lation, in necessities, in distresses, *in stripes, in prisons, in seditions, in labours, in watchings, in fastings,
6 *in chastity, in knowledge, in long suffering, in sweet-
7 ness, in the Holy Ghost, in charity unfeigned, *in the word of truth, in the power of God, by the armour of
8 justice on the right hand and on the left, *by honour and dishonour, by evil report and good report: as deceivers, and yet true: as unknown, and yet known:
9 *as dying, and behold we live: as chastised and not
10 killed: *as sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things."
11 Our mouth is open to you, O ye Corinthians; our
12 heart is enlarged. *You are not straitened in us; but
13 in your own bowels you are straitened: *but having the same recompense (I speak as to my children) be you
14 enlarged. *Bear not the yoke with unbelievers. For what participation hath justice with injustice? Or what

℣ 1—10. I Sunday in Lent.
= ℣ 2. Isaias xlix. 8.
= ℣ 3. 1st Corinthians x. 32.
= ℣ 4. 1st Corinthians iv. 1.
℣ 4—10. On many Martyrs.

fellowship hath light with darkness? *And what concord 15
hath Christ with Belial? Or what part hath the faithful with the unbeliever? *And what agreement hath 16
the temple of God with idols? For you are the temple of the living God, as God saith: I will dwell in them, and walk among them, and I will be their God, and they shall be my people. * Wherefore, Go out from 17
among them, and be ye separate, saith the Lord, and touch not the unclean thing: * and I will receive you; 18
and I will be a Father to you, and you shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

The apostle's affection for the Corinthians: his comfort and joy on their occasion.

HAVING therefore these promises, dearly beloved, 1
let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God. * Receive us. We have injured no man, we 2
have corrupted no man, we have over-reached no man. * I speak not this to your condemnation. For we have 3
said before that you are in our hearts, to die together, and to live together. * Great is my confidence with 4
you, great is my glorifying for you, I am filled with comfort, I exceedingly abound with joy in all our tribulation. * For also when we were come into Ma- 5
cedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within. * But God 6
who comforteth the humble, comforted us by the coming of Titus: *and not by his coming only, but also 7
by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoiced the more. * For although I made 8

=℣ 16. 1st Corinthians iii. 16, 17. —vi. 19.=Levit. xxvi. 12. | =℣ 17. Isaias lii. 11. | =℣ 18. Jeremias xxxi. 9.

you sorrowful by my epistle, I do not repent: and if I did repent, seeing that the same epistle (although but
9 for a time) did make you sorrowful, * now I am glad: not because you were made sorrowful, but because you were made sorrowful unto penance. For you were made sorrowful according to God, that you might suf-
10 fer damage by us in nothing. * For the sorrow, that is according to God worketh penance stedfast unto sal-
11 vation: but the sorrow of the world worketh death. * For behold this self-same thing that you were made sorrowful according to God, how great carefulness it worketh in you, yea defence, yea indignation, yea fear, yea desire, yea zeal, yea revenge. In all things you have shewed yourselves to be undefiled in the matter.
12 * Wherefore although I wrote to you, it was not for his sake that did the wrong, nor for him that suffered it: but to manifest our carefulness that we have for you
13 * before God. Therefore we were comforted. But in our consolation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed
14 by you all. *And if I have boasted any thing to him of you, I have not been put to shame; but as we have spoken all things to you in truth, so also our boasting
15 that was made to Titus, is found truth; * and his bowels are more abundantly towards you, remembering the obedience of you all, how with fear and trembling you
16 received him. * I rejoice that in all things I have con-
17 fidence in you.

CHAP. VIII.

He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

1 NOW we make known unto you, brethren, the grace of God, that hath been given in the churches of Ma-

= ℣ 10. 1st. Peter ii. 19.

cedonia, * that in much experience of tribulation they 2
have had abundance of joy, and their very deep poverty
hath abounded unto the riches of their simplicity: * for 3
according to their power (I bear them witness) and
beyond their power, they were willing, * with much 4
entreaty begging of us the grace and communication
of the ministry that is done towards the saints. *And 5
not as we hoped, but they gave their own selves first
to the Lord, then to us by the will of God; * insomuch 6
that we desired Titus, that as he had begun, so also
he would finish among you this same grace; * that as 7
in all things you abound in faith, and word, and know-
ledge, and all carefulness, moreover also in your cha-
rity towards us, so in this grace also you may abound.
* I speak not as commanding, but by the carefulness 8
of others, approving also the good disposition of your
charity. * "For you know the grace of our Lord Jesus 9
Christ, that being rich he became poor for your sakes,
that through his poverty you might be rich. *And 10
herein I give my advice: for this is profitable for you,
who have begun not only to do, but also to be willing,
a year ago: * now therefore perform ye it also in deed; 11
that, as your mind is forward to be willing, so it may
be also to perform, out of that which you have. * For 12
if the will be forward, it is accepted according to that
which *a man* hath, not according to that which he hath
not. * For *I mean* not that others should be eased, and 13
you burthened; but by an equality. * In this present 14
time let your abundance supply their want, that their
abundance also may supply your want, that there may
be an equality, as it is written: * He that had much 15
had nothing over: and he that had little, had no
want."

℣ 9—15. St. Paulinus Bishop, 22 June.

= ℣ 15. Exodus xvi. 18.

16 "And thanks be to God, who hath given the same
17 carefulness for you in the heart of Titus, * for indeed
he accepted the exhortation, but being more careful,
18 of his own will he went unto you. * We have sent also
with him the brother, whose praise is in the gospel
19 through all the churches: * and not that only, but he
was also ordained by the churches companion of our
travels, for this grace, which is administered by us to
the glory of the Lord, and our determined will:
20 * avoiding this, lest any man should blame us in this
21 abundance which is administered by us. * For we fore-
cast what may be good not only before God, but also
22 before men. *And we have sent with them our bro-
ther also, whom we have often proved diligent in many
things, but now much more diligent, with much con-
23 fidence in you, * either for Titus, who is my com-
panion and fellow-labourer towards you, or our bre-
thren, the apostles of the churches, the glory of Christ.
24 * Wherefore shew ye to them, in the sight of the
churches, the evidence of your charity and of our
boasting on your behalf."

CHAP. IX.

A further exhortation to almsgiving: the fruits of it.

1 FOR concerning the ministry, that is done towards
the saints, it is superfluous for me to write unto you.
2 * For I know your forward mind: for which I boast of
you to the Macedonians: That Achaia also is ready
from the year past, and your emulation hath provoked
3 very many. * Now I have sent the brethren, that the
thing, which we boast of concerning you, be not made
void in this behalf, that (as I have said) you may be
4 ready: * lest, when the Macedonians shall come with

℣ 16—24. St. Luke Evangelist, 18 October. | = ℣ 21. Romans xii. 17.

me, and find you unprepared, we (not to say ye) should be ashamed in this matter. *Therefore I thought it 5
necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.
*Now this I say, he "who soweth sparingly, shall 6
also reap sparingly: and he who soweth in blessings, shall also reap of blessings. *Every one as he hath 7
determined in his heart, not with sadness, or of necessity; for God loveth a cheerful giver. *And God is 8
able to make all grace abound in you: that ye always having all sufficiency in all things, may abound to every good work, *as it is written: He hath dispersed 9
abroad, he hath given to the poor: his justice remaineth for ever. *And he that ministereth seed to the sower, 10
will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice:" *that, being enriched in all things, you may 11
abound unto all simplicity, which worketh through us thanksgiving to God. *Because the administration of 12
this office doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord, *by the proof of this ministry, glorifying God for the 13
obedience of your confession unto the gospel of Christ, and for the simplicity of *your* communicating unto them, and unto all, *and in their praying for you, 14
being desirous of you because of the excellent grace of God in you. *Thanks be to God for his unspeak- 15
able gift.

℣ 6—10. St. Laurence 10. Aug.
℣ 7. Ecclesiasticus xxxv. 11.
℣ 9. Psalm cxi. 9.

CHAP. X.

To stop the mouths of the false apostles, he sets forth the power of his apostleship.

1 NOW I Paul myself beseech you, by the mildness
and modesty of Christ, who in presence indeed am
lowly among you, but being absent am bold toward
2 you: *but I beseech you, that, I may not be bold
when I am present, with that confidence wherewith
I am thought to be bold, against some, who reckon
3 us as if we walked according to the flesh. *For though
we walk in the flesh, we do not war according to the
4 flesh. *For the weapons of our warfare are not carnal,
but mighty to God unto the pulling down of fortifi-
5 cations, destroying counsels, *and every heighth that
exalteth itself against the knowledge of God and bring-
ing into captivity every understanding unto the obe-
6 dience of Christ, *and having in readiness to revenge
all disobedience, when your obedience shall be fulfilled.
7 *See the things that are according to outward appear-
ance. If any man trust to himself that he is Christ's,
let him think this again with himself, that as he is
8 Christ's, so are we also. *For if also I should boast
somewhat more of our power, which the Lord hath
given us unto edification, and not for your destruction,
9 I should not be ashamed. *But that I may not be
10 thought as it were to terrify you by epistles, *for his
epistles indeed, say they, are weighty and strong; but
his bodily presence is weak, and his speech contemp-
11 tible: *let such a one think this, that such as we are
in word by epistles, when absent, such also we will
12 be indeed, when we are present. *For we dare not
match, or compare ourselves with some that commend
themselves; but we measure ourselves by ourselves,

and compare ourselves with ourselves. * But we will 13
not glory beyond our measure, but according to the
measure of the rule, which God hath measured to us,
a measure to reach even unto you. * For we stretch 14
not out ourselves beyond our measure, as if we reached
not unto you: for we are come as far as to you in the
gospel of Christ: * not glorying beyond *our* measure 15
in other men's labours; but having hope of your in-
creasing faith, to be magnified in you according to our
rule abundantly, * yea, unto those places that are be- 16
yond you, to preach the gospel, not to glory in another
man's rule in those things that are made ready to our
hand. * " But he that glorieth let him glory in the 17
Lord. * For not he who commendeth himself, is 18
approved; but he whom God commendeth.

CHAP. XI.

He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

WOULD to God you could bear with some little 1
of my folly! but do bear with me; * for I am jea- 2
lous of you with the jealousy of God. For I have
espoused you to one husband, that I may present you
as a chaste virgin to Christ." * But I fear lest, as the 3
serpent seduced Eve by his subtility, so your minds
should be corrupted, and fall from the simplicity that
is in Christ. * For if he that cometh, preacheth an- 4
other Christ, whom we have not preached, or if you
receive another Spirit, whom you have not received,
or another gospel which you have not received; you
might well bear *with him*. * For I suppose that I 5
have done nothing less than the great apostles. * For 6

= ℣ 13. Ephesians iv. 7.
= ℣ 17. Jeremias ix. 23.—1st Corinthians i. 31.
℣ ℣ 17—xi. 2. Virgin not Martyr.
= ℣ 3. Genesis iii. 4.

although I be rude in speech, yet not in knowledge; but in all things we have been made manifest to you.
7 *Or did I commit a fault, humbling myself, that you might be exalted, because I preached unto you the
8 gospel of God freely? *I have taken from other churches, receiving wages of them for your ministry.
9 *And when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren supplied who came from Macedonia: and in all things I have kept myself from being
10 burdensome to you, and so I will keep myself. *The truth of Christ is in me, that this glorying shall not
11 be broken off in me in the regions of Achaia. *Where-
12 fore? Because I love you not? God knoweth it. *But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that wherein they
13 glory, they may be found even as we. *For such false apostles are deceitful workmen, transforming
14 themselves into the apostles of Christ. *And no wonder: for Satan himself transformeth himself into
15 an angel of light. *Therefore it is no great thing if his ministers be transformed as the ministers of justice: whose end shall be according to their works.
16 Again I say (let no man think me to be foolish, otherwise take me as foolish, that I also may glory a
17 little), *that which I speak, I speak not according to God, but as it were in foolishness, in this matter of
18 glorying. *Seeing that many glory according to the
19 flesh, I will glory also. *"For you gladly suffer the
20 foolish, whereas yourselves are wise. *For you suffer if a man bring you into bondage, if a man devour *you*, if a man take *from you*, if a man be lifted up,
21 if a man strike you on the face. *I speak according to dishonour, as if we had been weak in this

part. Wherein if any man dare (I speak foolishly) I dare also. * They are Hebrews, so am I: they are 22
Israelites, so am I: they are the seed of Abraham, so am I: * they are the ministers of Christ (I speak 23
as one less wise), I am more: in many more labours, in prisons more frequently, in stripes above measure, in deaths often. * Of the Jews five times did I re- 24
ceive forty *stripes*, save one. * Thrice was I beaten 25
with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea: * in journeying often, in perils of waters, in perils of 26
robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren: * in labour and painfulness, in much watchings, in 27
hunger and thirst, in fastings often, in cold and nakedness. * Besides those things which are without, my 28
daily instance, the solicitude for all the churches. * Who is weak, and I am not weak? Who is scanda- 29
lized, and I am not on fire? * If I must needs glory; 30
I will glory of the things that concern my infirmity. * The God and Father of our Lord Jesus Christ, who 31
is blessed for ever, knoweth that I lie not. * At Da- 32
mascus, the governor of the nation under Aretas the king guarded the city of the Damascenes to apprehend me; * and, through a window, in a basket was I 33
let down by the wall, and so escaped his hands.

CHAP. XII.

His raptures and revelations. His being buffeted by Satan. His fear for the Corinthians.

IF I must glory (it is not expedient indeed), but I 1
will come to the visions and revelations of the Lord.

=℣ 24. Deuteronomy xxv. 3. =xxvii. 14.
=℣ 25. Acts xvi. 22. = xiv. 18. =℣ 32. Acts ix. 24.

2 *I know a man in Christ above fourteen years ago whether in the body I know not, or out of the body I know not, God knoweth such a one rapt even to
3 the third heaven. *And I know such a man, whether in the body, or out of the body, I cannot tell,
4 God knoweth, * that he was caught up into Paradise; and heard secret words, which it is not granted to man
5 to utter. *For such a one I will glory: but for myself I will glory nothing, but in my infirmities.
6 *For though I should have a mind to glory, I shall not be foolish; for I will say the truth: but I forbear, lest any man should think of me above that which he
7 seeth in me, or any thing he heareth from me. *And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of
8 Satan to buffet me. *For which thing thrice I be
9 sought the Lord, that it might depart from me; *and he said to me: My grace is sufficient for thee, for power is made perfect in infirmity. Gladly therefore will I glory in my infirmities, that the power of Christ
10 may dwell in me." *For which cause I please myself in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ: for when I am weak, then am I powerful.

11 I am become foolish, you have compelled me. For I ought to have been commended by you: for I have no way come short of them that are above measure
12 apostles, although I be nothing: *yet the signs of my apostleship have been wrought on you, in all pa-
13 tience, in signs, and wonders, and mighty deeds. *For what is there that you have had less than the other churches, but that I myself was not burdensome to
14 you? Pardon me this injury. *Behold, now the third time I am ready to come to you; and I will not be burdensome unto you. For I seek not the things

that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children. * But I most gladly will spend and be spent myself for 15
your souls: although, loving you more, I be loved less.

But be it so: I did not burden you; but being 16
crafty, I caught you by guile. * Did I over-reach 17
you by any of them whom I sent to you? * I desired 18
Titus, and I sent with him a brother. Did Titus over-reach you? Did we not walk with the same spirit? Did we not in the same steps? * Of old, think you 19
that we excuse ourselves to you? We speak before God in Christ: but all things, my dearly beloved, for your edification. * For I fear lest perhaps, when I come, 20
I shall not find you such as I would; and that I shall be found by you such as you would not; lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you; * lest again, when I come, God humble me among 21
you, and I mourn many of them that sinned before, and have not done penance for the uncleanness, and fornication and lasciviousness, that they have committed.

CHAP. XIII.

He threatens the impenitent, to provoke them to penance.

BEHOLD, this is the third time I am coming to 1
you. In the mouth of two or three witnesses shall every word stand. * I have told before, and foretell 2
as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare. * Do you seek a proof of Christ that speaketh 3
in me, who towards you is not weak, but is mighty in

¶ 1. Deuteronomy xix. 15.—Matthew xviii. 16.—John viii. 17.—Hebrews x. 28.

4 you? * For although he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by
5 the power of God towards you. * Try your own selves if you be in the faith: prove ye yourselves. Know you not your own selves, that Christ Jesus is in you?
6 unless perhaps you be reprobates. * But I trust that
7 you shall know that we are not reprobates. * Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which
8 is good; and that we may be as reprobates. * For we can do nothing against the truth, but for the truth.
9 * For we rejoice that we are weak, and you are strong.
10 This also we pray for your perfection. * Therefore I write these things being absent, that being present, I may not deal more severely, according to the power which the Lord hath given me unto edification, and not unto destruction.

11 For the rest, "brethren, rejoice, be perfect, take exhortation, be of one mind, have peace; and the God
12 of peace and of love shall be with you. * Salute one another in a holy kiss. All the saints salute you.
13 * The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost be with you all. Amen."

℣ 7. *Reprobates*; that is, without proof.

℣ 11—13. Votive of the Blessed Trinity.

THE

EPISTLE

OF ST. PAUL THE APOSTLE,

TO THE GALATIANS.

CHAP. I.

He blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostles calling.

PAUL an apostle, not of men neither by man, but 1
by Jesus Christ, and God the Father who raised him
from the dead, * and all the brethren who are with 2
me, to the churches of Galatia. * Grace be to you 3
and peace from God the Father and from our Lord
Jesus Christ, * who gave himself for our sins, that he 4
might deliver us from this present wicked world, ac-
cording to the will of God and our Father, * to whom 5
is glory for ever and ever. Amen.

I wonder that you are so soon removed from him 6
that called you into the grace of Christ, unto another
gospel: * which is not another, only there are some 7
that trouble you, and would pervert the gospel of Christ.
* But though we, or an angel from heaven, preach a 8
gospel to you besides that which we have preached to
you, let him be anathema. * As we said before, so 9
now I say again: If any one preach to you a gospel,
besides that which you have received, let him be ana-
thema. * For do I now persuade men, or God? Or 10
do I seek to please men? If I yet pleased men, I should
not be the servant of Christ.

11 * "For I give you to understand, brethren, that the gospel which was preached by me is not according to
12 man; * for neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ.
13 For you have heard of my conversation in time past in the Jews' religion: how that beyond measure I
14 persecuted the church of God, and wasted it; * and I made progress in the Jews' religion above many of my equals in my own nation, being more abundantly zea-
15 lous for the traditions of my fathers. * But when it pleased him, who separated me from my mother's
16 womb, and called me by his grace, * to reveal his son in me, that I might preach him among the Gentiles: immediately I condescended not to flesh and blood,
17 * neither went I to Jerusalem to the apostles who were before me: but I went into Arabia; and again I re-
18 turned to Damascus: * then, after three years I went to Jerusalem to see Peter, and I tarried with
19 him fifteen days: * but other of the apostles I saw
20 none; saving James the brother of the Lord. * Now the things which I write to you, behold before God,
21 I lie not. * Afterwards I came into the regions of
22 Syria and Cilicia. * And I was unknown by face to
23 the churches of Judea which were in Christ: * but they had heard only: he, who persecuted us in times past, doth now preach the faith which once he im-
24 pugned: * and they glorified God in me.

CHAP. II.

The apostles' preaching was approved of by the other apostles.' The Gentiles were not to be constrained to the observation of the law.

1 THEN after fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me.

☩ ℣ 11. 1st Corinthians xv. 1.
ℭ ℣ 11—20. Commemoration of St. Paul Apostle, June 30.
☩ ℣ 12.—Ephesians iii. 3.
☩ ℣ 1. Acts xv. 2.

*And I went up according to revelation: and conferred 2
with them that gospel which I preach among the Gentiles, but apart with them who seemed to be something: lest perhaps I should run, or had run in vain. *But 3
neither Titus, who was with me, being a Gentile, was compelled to be circumcised; *but because of false 4
brethren unawares brought in, who came in privately to spy our liberty which we have in Christ Jesus, that they might bring us into servitude: *to whom we 5
yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you. *But 6
of them who seemed to be something, (what they were some time, it is nothing to me, God accepteth not the person of man;) for to me they that seemed to be something, added nothing. *But contrariwise when 7
they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision *(for he who wrought in Peter to the apostleship of circumcision, wrought in me also among the Gentiles); *and when they had known the grace, 9
that was given to me, James, and Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision: *only 10
that we should be mindful of the poor; which same thing also I was careful to do.

But when Cephas was come to Antioch, I with- 11
stood him to the face, because he was to be blamed. *For before that some came from James, he did eat 12
with the Gentiles; but when they were come, he with-

=℣ 6. Deuteronomy x. 17.—Job xxxiv. 19.—Wisdom vi. 8.—Ecclesiasticus xxxv. 15.—Acts x. 34.—Romans ii. 11.—Ephesians vi. 9.—Colossians iii. 25.—1st Peter i. 17.

℣ 11. *I withstood*, &c. The fault, that is here noted in the conduct of St. Peter, was only a certain imprudence, in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts: but that in such circum-

drew and separated himself, fearing them who were of the circumcision. * And to his dissimulation the rest of the Jews consented, so that Barnabas also was led
14 by them into that dissimulation. * But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou, being a Jew, livest after the manner of the Gentiles, and not as the Jews do; how dost thou compel the Gentiles to live as do the Jews?
15 We by nature are Jews, and not of the Gentiles
16 sinners. * But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law, because by the works of the law no flesh
17 shall be justified. * But if while we seek to be justified in Christ, we ourselves also are found sinners,
18 is Christ then the minister of sin? God forbid. * For if I build up again the things which I have destroyed,
19 I make myself a prevaricator. * For I, through the law am dead to the law, that I may live to God: with
20 Christ I am nailed to the cross. * And I live, now not I; but Christ liveth in me. And that I live now in the flesh; I live in the faith of the son of God, who
21 loved me, and delivered himself for me. * I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

stances, when his so doing might be of ill consequence to the Gentiles; who might be induced thereby to think themselves obliged to conform to the Jewish way of living; to the prejudice of their Christian liberty. Neither was St. Paul's reprehending him any argument against his supremacy: for, in such cases, an inferior may, and sometimes ought, with respect admonish his superior. ⁂ ℣ 16. Romans iii. 20.

CHAP. III.

The Spirit, and the blessing promised to Abraham, cometh not by the law, but by faith.

O SENSELESS Galatians, who hath betwitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you? This only would I learn of you: Did you receive the Spirit, by the works of the law or by the hearing of faith? *Are you so foolish, that, whereas you began in the Spirit, you would now be made perfect by the flesh? *Have you suffered so great things in vain? If it be yet in vain. *He therefore who giveth to you the Spirit, and worketh miracles among you, doth he do it by the works of the law, or by the hearing of the faith? *As it is written: Abraham believed God, and it was reputed to him unto justice.

Know ye therefore that they who are of faith, the same are the children of Abraham. *And the scripture foreseeing, that God justifieth the Gentiles by faith, told unto Abraham before: In thee shall all nations be blessed; *therefore they that are of faith, shall be blessed with faithful Abraham. *For as many as are of the works of the law, are under a curse: for it is written: Cursed is every one, that abideth not in all things which are written in the book of the law, to do them. *But that in the law no man is justified with God, it is manifest: because the just man liveth by faith. *But the law is not of faith, but, He that doth those things, shall live in them. *Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written: Cursed is every one that

1 2 3 4 5 6 7 8 9 10 11 12 13

= ℣ 6. Genesis xv. 6.—Romans iv. 3.—James ii. 23.
= ℣ 8. Genesis xii. 3—Ecclesiasticus xliv. 20.
= ℣ 10. Duteronomy xxvii. 26.
= ℣ 11. Hab. ii. 4. —Romans i. 17.
= ℣ 12. Leviticus xviii. 5.
= ℣ 13. Deuteronomy xxi. 23.

14 hangeth on a tree: * that the blessing of Abraham
might come on the Gentiles through Christ Jesus;
that we may receive the promise of the Spirit by faith.
15 " Brethren (I speak after the manner of man), yet a
man's testament if it be confirmed, no man despiseth,
16 nor addeth to it. * To Abraham were the promises
made and to his seed. He saith not, and to his seeds,
as of many: but as of one, And to thy seed, which is
17 Christ. * Now this I say, that the testament which
was confirmed by God, the law which was made after
four hundred and thirty years, doth not disannul to
18 make the promise of no effect. * For if the inheritance
be of the law, it is no more of promise. But God gave
19 it to Abraham by promise. * Why then was the law?
It was set because of transgressions, until the seed
should come to whom he made the promise, being
20 ordained by angels in the hand of a mediator. * Now
21 a mediator is not of one: but God is one. * Was the
law then against the promises of God? God forbid.
For if there had been a law given which could give
22 life, verily justice should have been by the law. * But
the scripture hath concluded all under sin, that the
promise by the faith of Jesus Christ might be given to
23 them that believe." * But before the faith came, we
were kept under the law shut up unto that faith which
24 was to be revealed. * Wherefore the law was our
pedagogue in Christ; that we might be justified by
25 faith. * But after the faith is come, we are no longer
26 under a pedagogue. * For you are all the children of
27 God by faith, in Christ Jesus. * For as many of you
as have been baptized in Christ have put on Christ.

= ℣ 15. Hebrews ix. 17.
℣ 15.— 22. XIII Sunday after Pentecost.
= ℣ 22. Romans iii. 9.

℣ 24. *Pedagogue.* Schoolmaster, conducter, or instructor.
= ℣ 27. Romans vi. 3.

*There is neither Jew, nor Greek: there is neither bond nor free: there is neither male, nor female: for you are all one in Christ Jesus. *And if you be Christ's then are you the seed of Abraham, heirs according to the promise. 28 29

CHAP. IV.

Christ has freed us from the servitude of the law: we are the free born sons of Abraham.

NOW I say: "As long as the heir is a child, he differeth nothing from a servant, though he be Lord of all: *but is under tutors and governors until the time appointed by the father: *so we also, when we were children, were serving under the elements of the world: *but when the fulness of the time was come, God sent his son made of a woman, made under the law, *that he might redeem them who were under the law, that we might receive the adoption of sons. *And because you are sons, God hath sent the spirit of his son into your hearts, crying: Abba, Father. *Therefore now he is not a servant, but a son. And if a son; an heir also through God." *But then indeed not knowing God, you served them who by nature are not gods. *But now, after that you have known God, or rather are known by God: how turn you again to the weak and needy elements, which you desire to serve again? *You observe days, and months, and times, and years. *I am afraid of you, lest per- 1 2 3 4 5 6 7 8 9 10 11

℣ 28. *Neither Jew*, &c. That is, no distinction of Jew, &c.

℣ 1—7. Eve of the Epiphany.

℣ 3. *Serving under the elements*, &c. that is, under the first rudiments of religion, in which the carnal Jews were trained up: or, under those corporeal creatures, used in their manifold rites, sacrifices, and sacraments.

℣ 10. *You observe days*, &c. He speaks not of the observance of the Lord's day, or other Christian festivals; but either of the superstitious observation of days lucky and unlucky; or else of the Jewish festivals, to the observance of which certain Jewish teachers sought to induce the Galatians.

haps I have laboured in vain among you. *Be ye as
I, because I also am as you; brethren, I beseech you:
you have not injured me at all. *And you know how
through infirmity of the flesh I preached the gospel
to you heretofore: and your temptation in my flesh
you despised not, nor rejected: but received me as
an angel of God, *even* as Christ Jesus. *Where is
then your blessedness? For I bear you witness, that
if it could be done, you would have plucked out your
own eyes, and would have given them to me. *Am
I then become your enemy, because I tell you the
truth? *They are zealous in your regard not well;
but they would exclude you, that you might be zealous
for them. *But be zealous for that which is good in
a good thing always, and not only when I am present
with you.

My little children, of whom I am in labour again, until
Christ be formed in you. *And I would willingly be
present with you now, and change my voice, because
I am ashamed for you. *Tell me, you that desire to
be under the law have you not read the law? *"For
it is written that Abraham had two sons: the one by
a bond-woman, and the other by a free-woman. *But
he who was of the bond-woman, was born according
to the flesh: but he of the free-woman, *was* by pro-
mise: *which things are said by an allegory. For
these are the two testaments. The one from mount
Sina, engendering unto bondage; which is Agar:
*for Sina is a mountain in Arabia, which hath affinity
to that Jerusalem, which now is, and is in bondage
with her children. *But that Jerusalem which is
above, is free, which is our mother. *For it is written:
Rejoice thou barren, that bearest not; break forth and
cry, thou that travailest not; for many are the children

= ℣ 22. Genesis xvi. 15—xxi. 2.
℣ ℣ 22—31. IV Sunday in Lent.
= ℣ 27. Isaias liv. 1.

of the desolate, more than of her that hath a husband.
Now we, brethren, as Isaac was, are the children of 28
promise. *But as then he that was born according 29
to the flesh, persecuted him that was after the spirit;
so also it is now. *But what saith the scripture? Cast 30
out the bond-woman and her son: for the son of the
bond-woman shall not be heir with the son of the
free-woman. *So then, brethren, we are not the 31
children of the bond-woman, but of the free: by the
freedom wherewith Christ hath made us free."

CHAP. V.

He exhorts them to stand to their Christian liberty. Of the fruits of the flesh and of the Spirit.

STAND fast, and be not held again under the yoke 1
of bondage. *Behold I Paul tell you that if you be 2
circumcised, Christ shall profit you nothing. *And I 3
testify again to every man circumcising himself, that
he is a debtor to do the whole law. *You are made void 4
of Christ, you who are justified in the law; you are
fallen from grace. *For we in spirit, by faith, wait 5
for the hope of justice. *For in Christ Jesus neither 6
circumcision availeth any thing, nor uncircumcision:
but faith that worketh by charity. *You did run well, 7
who hath hindered you that you should not obey the
truth? *This persuasion is not from him that calleth 8
you. *A little leaven corrupteth the whole lump. *I 9
have confidence in you in the Lord, that you will not 10
be of another mind: but he that troubleth you shall
bear the judgment, whosoever he be. *And I, brethren, 11
if I yet preach circumcision, why do I yet suffer per-
secution? Then is the scandal of the cross made void.
*I would they were even cut off who trouble you! 12
For you, brethren, have been called unto liberty; 13

= ℣ 28. Romans ix. 8.
= ℣ 30. Genesis xxi. 10.
= ℣ 2. Acts xv. 1.
= ℣ 9. 1st Corinthians v. 6.

only make not liberty an occasion to the flesh, but by
14 charity of the spirit serve one another. *For all the
law is fulfilled in one word: Thou shalt love thy
15 neighbour as thyself. *But if you bite and devour one
another, take heed you be not consumed one of an-
16 other. *I say then: "walk in the spirit; and you shall
17 not fulfil the lusts of the flesh. *For the flesh lusteth
against the spirit; and the spirit against the flesh: for
these are contrary one to another: so that you do not
18 the things that you would. *But if you are led by the
spirit you are not under the law.
19 Now the works of the flesh are manifest; which
20 are, fornication, uncleanness, immodesty, luxury, *idolatry, witchcrafts, enmities, contentions, emulations,
21 wraths, quarrels, dissensions, sects, *envies, murders, drunkenness, revellings, and such like; of the which
I foretell you, as I have foretold to you, that they, who
do such things, shall not obtain the kingdom of God.
22 *But the fruit of the spirit is charity, joy, peace, pa-
23 tience, benignity, goodness, longanimity, *mildness, faith, modesty, continency, chastity. Against such
24 there is no law. *And they that are Christ's, have crucified their flesh with the vices and concupiscences."
25 *"If we live in the spirit, let us also walk in the spirit,
26 *Let us not be made desirous of vain glory, provoking one another, envying one another.

CHAP. VI.

He exhorts to charity, humility, &c. He glories in nothing but in the cross of Christ.

1 BRETHREN, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of meekness, considering thyself, lest thou

= ℣ 14. Leviticus xix. 18.—Matt. xxii. 39.—Romans xiii. 18.
= ℣ 16. 1st Peter ii. 11.
℣ ℣ 16—24. XIV Sund. after Pent.
℣ ℣ 25—vi. 10. XV Sunday after Pentecost.

also be tempted. * Bear ye one another's burdens; 2
and so you shall fulfill the law of Christ. * For if any 3
man think himself to be something, whereas he is nothing, he deceiveth himself. * But let every one prove 4
his own work, and so he shall have glory in himself only, and not in another. * For every one shall bear 5
his own burden. * And let him that is instructed in 6
the word communicate to him, that instructeth him, in all good things. * Be not deceived: God is not 7
mocked. * For what things a man shall sow, those also 8
shall he reap. For he, that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting. *And in doing good, let us not fail; for in due time 9
we shall reap not failing. * Therefore, whilst we have 10
time, let us work good to all men, but especially to those who are of the household of the faith."

"See what a letter I have written to you with my own 11
hand. * For as many as desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ. * For neither they themselves who are circumcised, 13
keep the law; but they will have you to be circumcised, that they may glory in your flesh. * But God 14
forbid that I should glory, save in the cross of our Lord Jesus Christ; by whom the world is crucified to me, and I to the world. * For in Christ Jesus neither cir- 15
cumcision availeth any thing, nor uncircumcision, but a new creature. * And whosoever shall follow this 16
rule, peace on them, and mercy, and upon the Israel of God. * From henceforth let no man be troublesome 17
to me; for I bear the marks of the Lord Jesus in my body. * The grace of our Lord Jesus Christ be with 18
your spirit, brethren. Amen."

= ℣ 5. 1st Corinthians iii. 8.
= ℣ 9. 2d Thessalonians iii. 13.
℣ 11—18. St. Francis, 4 October.

THE

EPISTLE

OF ST. PAUL THE APOSTLE,

TO THE EPHESIANS.

CHAP. I.

The great blessings we have received through Christ. He is the head of all the Church.

1 PAUL an apostle of Jesus Christ by the will of
God, to all the saints who are at Ephesus, and to the
2 faithful in Christ Jesus. * Grace be to you and peace
from God our Father, and from the Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus
Christ, who hath blessed us with spiritual blessings in
4 heavenly *places*, in Christ, * as he chose us in him
before the foundation of the world, that we should be
5 holy and unspotted in his sight in charity. * Who hath
predestinated us unto the adoption of children through
Jesus Christ unto himself, according to the purpose
6 of his will, * unto the praise of the glory of his grace,
7 in which he hath graced us in his beloved Son, * in
whom we have redemption through his blood, the re-
mission of sins, according to the riches of his grace,
8 which hath super-abounded in us in all wisdom and
9 prudence; * that he might make known unto us the
mystery of his will, according to his good pleasure,
10 which he hath purposed in him, * in the dispensation
of the fulness of times, to re-establish all things in

= ℣ 3. 2d Corinthians i. 3—1st Peter i. 3.

Christ, that are in heaven and on earth, in him: * in 11
whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will; *that we may be 12
unto the praise of his glory, we who before hoped in Christ: *in whom you also, after you had heard the 13
word of truth (the gospel of your salvation) in whom also believing you were signed with the holy spirit of promise, * who is the pledge of our inheritance, unto 14
the redemption of acquisition, unto the praise of his glory.

Wherefore I also hearing of your faith that is in the 15
Lord Jesus, and of your love towards all the saints, * cease not to give thanks for you, making commemo- 16
ration of you in my prayers; * that the God of our 17
Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of revelation, in the knowledge of him; * the eyes of your heart enlightened, 18
that you may know what the hope is of his calling, and what are the riches of the glory of his inheritance in the saints, *and what is the exceeding greatness of 19
his power towards us who believe, according to the operation of the might of his power, *which he 20
wrought in Christ, raising him up from the dead, and, setting him on his right hand in the heavenly *places*, *above all principality, and power, and virtue, and do- 21
mination, and every name that is named not only in this world, but also in that which is to come. *And he 22
hath subjected all things under his feet; and hath made him head over all the church, * which is his 23
body, and the fulness of him, who is filled all in all.

=℣ 19. Ephesians iii. 7. | =℣ 22. Psalm viii. 8.

CHAP. II.

All our good comes through Christ. He is our peace.

1 AND you, when you were dead in your offences and
2 sins, *wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the
3 children of unbelief, *in which also we all conversed in time past in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by
4 nature children of wrath, even as the rest: *but God who is rich in mercy, for his exceeding charity
5 wherewith he loved us, *even when we were dead in sins, hath quickened us together in Christ, (by whose
6 grace you are saved), *and hath raised us up together, and hath made us sit together in the heavenly *places*
7 through Christ Jesus; *that he might show in the ages to come the abundant riches of his grace, in his
8 bounty towards us in Christ Jesus. *For by grace you are saved through faith, and that not of yourselves,
9 for it is the gift of God; *not of works, that no man
10 may glory. *For we are his workmanship, created in Christ Jesus in good works, which God hath prepared that we should walk in them.
11 For which cause be mindful that you being heretofore Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh, made
12 by hands, *that you were at that time without Christ, being aliens from the conversation of Israel, and strangers to the testaments, having no hope of the
13 promise, and without God in this world: *but now in Christ Jesus, you, who some time were afar off, are
14 made nigh by the blood of Christ. *For he is our

=¶ 1. Colossians ii. 13.
¶ 9. *Not of works*, as of our own growth, or from ourselves: but as from the grace of God.

peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh; * making void the law of commandments *contained* in decrees, that he might make the two in himself into one new man, making peace, * and might reconcile both to God in one body by the cross, killing the enmities in himself.

And coming, he preached peace to you that were afar off, and peace to them that were nigh: * for by him we have access both in one spirit to the Father. * "Now therefore you are no more strangers and foreigners; but you are fellow-citizens with the saints, and the domestics of God, * built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: * in whom all the building, being framed together, groweth up into a holy temple in the Lord, * in whom you also are built together into a habitation of God in the Spirit."

CHAP. III.

The mystery hidden from former ages was discovered to the Apostles, to be imparted to the Gentiles. He prays that they may be strengthened in God.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, * if yet you have heard of the dispensation of the grace of God which is given me towards you; * how that according to revelation, the mystery has been made known to me, as I have written above in few words, * as you reading may understand my knowledge in the mystery of Christ, * which in other generations was not known to the sons of men, as it is now revealed to his holy apostles and prophets in the spirit, * that the Gentiles should be fellow-

= ℣ 18. Romans v. 2.

℄ ℣ 19—22. St. Thomas Apostle 21 December.

heirs and of the same body and co-partners of his promise in Christ Jesus by the gospel, * of which I am
7 made a minister according to the gift of the grace of God, which is given to me according to the operation
8 of his power. * To me, the least of all the saints, is given this grace, to preach among the Gentiles the
9 unsearchable riches of Christ, * and to enlighten all men that they may see what is the dispensation of the mystery which hath been hidden from eternity in God,
10 who created all things: * that the manifold wisdom of God may be made known to the principalities and powers in the heavenly *places* through the church,
11 * according to the eternal purpose, which he made in
12 Christ Jesus our Lord, * in whom we have boldness and access with confidence by the faith of him.
13 * "Wherefore I pray you not to faint at my tribulations for you, which is your glory.
14 For this cause I bow my knees to the Father of our
15 Lord Jesus Christ, * of whom all paternity in heaven
16 and earth is named, * that he would grant you, according to the riches of his glory, to be strengthened
17 by his spirit with might unto the inward man; * that Christ may dwell by faith in your hearts, that being
18 rooted and founded in charity, * you may be able to comprehend, with all the saints, what is the breadth
19 and length, and height and depth; * to know also the charity of Christ, which surpasseth all knowledge, that
20 you may be filled unto all the fulness of God. * Now to him who is able to do all things more abundantly than we desire or understand, according to the power
21 that worketh in us; * to him be glory in the church, and in Christ Jesus, unto all generations, world without end. Amen."

= ℣ 7. Ephesians i. 19.
= ℣ 8. 1st Corinthians xv. 9.

ℭ ℣ 13—21. XVI Sunday after Pentecost.

CHAP. IV.

He exhorts them to unity; to put on the new man; and to fly sin.

"I THEREFORE, a prisoner in the Lord, beseech 1
you, that you walk worthy of the vocation in which you
are called, *with all humility and mildness, with 2
patience, supporting one another in charity, *careful 3
to keep the unity of the spirit in the bond of peace.
*One body, and one spirit, as you are called in one 4
hope of your calling. *One Lord, one faith, one bap- 5
tism. *One God and Father of all, who is above all, 6
and through all, and in us all." "*But to every one of 7
us is given grace according to the measure of the giving
of Christ. *Wherefore he saith: Ascending on high 8
he led captivity captive: he gave gifts to men. *Now 9
that he ascended, what is it, but because he also de-
scended first into the lower parts of the earth? *He 10
that descended is the same also that ascended above all
the heavens, that he might fill all things. *And he 11
gave some apostles, and some prophets, and other
some evangelists, and other some pastors and doctors,
*for the perfecting of the saints, for the work of the 12
ministry, for the edifying of the body of Christ: *until 13
we all meet into the unity of faith and of the knowledge
of the Son of God, unto a perfect man, unto the mea-
sure of the age of the fulness of Christ:" *that hence- 14

= ℣ 1. 1st Corinthians vii. 27—Philippians i. 27.
℣ 1—6. XVII Sunday after Pentecost.
℣ 1—21. Votive against Schism.
= ℣ 3. Romans xii. 10.
= ℣ 6. Malachias ii. 10.
= ℣ 7. Romans xii. 3.—1st Corinthians xii. 11.—2d Corinth. x. 13.
℣ 7—13. Eve of the Ascension.
= ℣ 8. Psalm lxvii. 19.
℣ 11. *He gave some apostles*—℣ 13. *Until we all meet*, &c. Note here, that Christ has left in his church a *perpetual* succession of orthodox pastors and teachers, to preserve the faithful in unity and truth.
= ℣ 11. 1st Corinthians xii. 28.

forth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they
15 lie in wait to deceive: *but doing the truth in charity, we may in all things grow up in him who is the head,
16 *even* Christ; *from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity.
17 This then I say and testify in the Lord, that henceforward you walk not as also the Gentiles walk in the
18 vanity of their mind, *having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness
19 of their hearts, *who despairing, have given themselves up to lasciviousness, unto the working of all
20 uncleanness, unto covetousness. *But you have not
21 so learned Christ, *if so be that you have heard him, and have been taught in him, as the truth is in Jesus,"
22 *to put off according to your former conversation, the old man who is corrupted according to the desire of
23 error. *"And be renewed in the spirit of your mind,
24 *and put on the new man, who, according to God, is
25 created in justice, and holiness of truth. *Wherefore putting away lying, speak ye the truth every man with his neighbour: for we are members one of another.
26 Be angry and sin not: let not the sun go down
27 upon your anger. *Give not place to the devil.
28 *He that stole, let him now steal no more; but rather let him labour working with his hands the thing which

℣ 17. Romans i. 21.
℣ 22. Colossians iii. 8.
℣ 23. Romans vi. 4.
℣ 23—28. XIX Sunday after Pentecost.
℣ 24. Colossians iii. 12.
℣ 25. Zacharias viii. 16.—1st Peter. ii. 1.
℣ 26. Psalm iv. 5.
℣ 28. James iv. 7.

is good, that he may have something to give to him that
suffereth need." * Let no evil speech proceed from 29
your mouth; but that which is good to the edification
of faith, that it may minister grace to the hearers.
* And grieve not the holy spirit of God, whereby you 30
are sealed unto the day of redemption. * Let all bit- 31
terness, and anger, and indignation, and clamour, and
blasphemy be put away from you, with all malice.
* And be ye kind one to another, merciful, forgiving 32
one another even as God hath forgiven you in Christ.

CHAP. V.

Exhortation to a virtuous life. The mutual duties of man and wife, by the example of Christ, and of the Church.

"BE ye therefore followers of God, as most dear 1
children; * and walk in love, as Christ also hath loved 2
us and hath delivered himself for us, an oblation and
a sacrifice to God for an odour of sweetness. * But for 3
nication and all uncleaness, or covetousness, let it not
so much as be named among you, as becometh saints;
* or obscenity, or foolish talking, or scurrility, which 4
is to no purpose; but rather giving of thanks. * For 5
know ye this and understand that no fornicator, or un-
clean, or covetous person, which is a serving of idols,
hath inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words: for be- 6
cause of these things cometh the anger of God upon
the children of unbelief. * Be ye not therefore partakers 7
with them. * For you were heretofore darkness; but 8
now light in the Lord. Walk then as children of the
light; * for the fruit of the light is in all goodness, 9
and justice, and truth;" * proving what is well-pleasing 10

= ℣ 32. Colossians iii. 13.
℣ ℣ 1--9. III Sunday in Lent.
= ℣ 2. John xiii. 34.—xv. 12.—1st John iv. 21.
= ℣ 3. Colossians iii. 5.
= ℣ 6. Matthew xxiv. 4.—Mark xiii. 5.—Luke xxi. 8.—2d Thessalonians ii. 3.

11 to God: *and have no fellowship with the unfruitful
12 works of darkness, but rather reprove them. *For the
things that are done by them in secret, it is a shame
13 even to speak of. *But all things that are reproved,
are made manifest by the light; for all that is made
14 manifest is light, *Wherefore he saith: Rise thou
that sleepest, and arise from the dead, and Christ shall
15 enlighten thee. * "See therefore, brethren, how you
16 walk circumspectly; not as unwise, *but as wise;
redeeming the time, because the days are evil.
17 *Wherefore become not unwise, but understanding
18 what is the will of God. *And be not drunk with wine,
wherein is luxury; but be ye filled with the holy Spirit;
19 *speaking to yourselves in psalms and hymns, and spi-
ritual canticles, singing and making melody in your
20 hearts to the Lord: *giving thanks always for all things,
in the name of our Lord Jesus Christ, to God and the
21 Father; *being subject one to another in the fear of
Christ."

22 "Let women be subject to their husbands, as to the
23 Lord: *because the husband is the head of the wife,
as Christ is the head of the church: he is the Saviour
24 of his body. *Therefore, as the church is subject to
Christ, so also let the wives be to their husbands in all
25 things. *Husbands love your wives, as Christ also loved
26 the church, and delivered himself up for it, *that
he might sanctify it, cleansing it by the laver of water
27 in the word of life, *that he might present it to
himself a glorious church, not having spot, or wrinkle,

℣ 15. Colossians iv. 5.
℣ 15—21. XX Sunday after Pentecost.
℣ 17. Romans xii. 2.—1st Thessalonians iv. 3.
℣ 22. Genesis iii. 16.—Colossians iii. 18.—1st Peter iii. 1.
℣ 22—33. Votive on marriage.

℣ 23 1st Corinthians xi. 3.
℣ 24. *As the church is subject to Christ.* The church, then, according to St. Paul is ever obedient to Christ, and can never fall from him, or turn an adulteress.
℣ 25. Colossians iii. 19.

or any such thing, but that it should be holy and without blemish. * So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself. * For no man ever hated his own flesh; but nourisheth and cherisheth it, as also Christ doth the church; * because we are members of his body, of his flesh, and of his bones. * For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one flesh. * This is a great sacrament, but I speak in Christ and in the church. * Nevertheless let every one of you in particular love his wife as himself: and let the wife fear her husband." 28 29 30 31 32 33

CHAP. VI.

Duties of children and servants. The Christian's armour.

CHILDREN, obey your parents in the Lord; for this is just. * Honour thy father and thy mother which is the first commandment with a promise: * that it may be well with thee, and thou mayst be long-lived upon earth. * And you fathers, provoke not your children to anger: but bring them up in the discipline and correction of the Lord. 1 2 3 4

Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: * not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart; * with a good will serving, as to the Lord, and not to men: * knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether 5 6 7 8

= ℣ 31. Gen. ii. 24.—Mat. xix. 5.—Mark x. 7.=1st Corinthians vi. 16.

= ℣ 2. Exodus xx. 12.—Deuteronomy v. 16.—Ecclesiasticus iii. 9.—Matthew xv. 4.—Mark vii. 10.—Colossians iii. 20.

= ℣ 5 Colossians iii. 22.—Titus ii. 9.—1st Peter ii. 18.

9 he be bond, or free. * And you masters, do the same things to them, forbearing threatenings: knowing that the Lord, both of them and you, is in heaven: and there is no respect of persons with him.

10 Finally, "brethren, be strengthened in the Lord,
11 and in the might of his power. * Put you on the armour of God, that you may be able to stand against the de-
12 ceits of the devil: * for our wrestling is not against flesh and blood; but against principalities and powers, against the rulers of the world of this darkness, against
13 the spirits of wickedness in the high places. * Therefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things
14 perfect. * Stand therefore having your loins girt about with truth, and having on the breast-plate of justice,
15 * and your feet shod with the preparation of the gospel
16 of peace; * in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery
17 darts of the most wicked one: * and take unto you the helmet of salvation, and the sword of the spirit, which
18 is the word of God:" * by all prayer and supplication, praying at all times in the spirit: and in the same watching with all instance and supplication for all the
19 saints: *and for me, that speech may be given me, that I may open my mouth with confidence, to make
20 known the mystery of the gospel, * for which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, *and* what I am doing; Tichicus, my dearest brother

= ℣ 9. Deuteronomy x. 17.—2d Paralipomenon xix. 7.—Job xxxiv. 19.—Wisdom vi. 8—Ecclesiasticus xxxv. 15—Acts x. 34—Romans ii. 11. Colossians iii. 25.—1st Peter i. 17.

℣ 10.—17. XXI Sunday after Pentecost.

= ℣ 17. Isaias lix. 17.—1st Thessalonians v. 8.

= ℣ 18. Colossians iv. 2.

= ℣ 19. Colossians iv. 3.—2d Thessalonians iii. 1.

and faithful minister in the Lord, will make known to you all things; * whom I have sent to you for this same 22
purpose, that you may know the things concerning us, and that he may comfort your hearts. * Peace be to the 23
brethren and charity with faith, from God the Father, and the Lord Jesus Christ. * Grace *be* with all them 24
that love our Lord Jesus Christ in incorruption. Amen.

THE EPISTLE OF ST. PAUL THE APOSTLE, TO THE PHILIPPIANS.

CHAP. I.

The apostle's affection for the Philippians,

PAUL and Timothy the servants of Jesus Christ, 1
to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons. * Grace be unto you, and 2
peace from God our Father, and from the Lord Jesus Christ.

I give thanks to my God in every remembrance of 3
you, * always in all my prayers making supplication 4
for you all, with joy, * for your communication in the 5

6 gospel of Christ from the first day until now: * "being
confident of this very thing, that he, who hath begun
a good work in you, will perfect it unto the day of
7 Christ Jesus: *as it is meet for me to think this for
you all, for that I have you in my heart, and that in
my bands, and in the defence, and confirmation of the
8 gospel, you all are partakers of my joy. *For God is
my witness, how I long after you all in the bowels of
9 Jesus Christ. And this I pray, that your charity may
more and more abound in knowledge and in all under-
10 standing; that you may approve the better things; that
you may be sincere and without offence unto the day
11 of Christ, *filled with the fruit of justice through Jesus
Christ unto the glory and praise of God."
12 Now, brethren, I desire you should know, that the
things which have happened to me have fallen out ra-
13 ther to the furtherance of the gospel; *so that my
bonds are made manifest in Christ, in all the court,
14 and in all other places: *and many of the brethren in
the Lord *growing* confident by my bands, are much
more bold to speak the word of God without fear.
15 *Some indeed even out of envy and contention, but
16 some also for good-will preach Christ: *some out of
charity, knowing that I am set for the defence of the
17 gospel; *and some out of contention preach Christ
not sincerely, supposing that they raise affliction to
18 my bands. *But what then? So that by all means,
whether by occasion, or by truth, Christ be preached;
19 in this also I rejoice, yea, and will rejoice. *For I know
that this shall fall out to me unto salvation, through
your prayer and the supply of the spirit of Jesus Christ,
20 *according to my expectation and hope, that in no-
thing I shall be confounded; but with all confidence, as
always, so now also shall Christ be magnified in my

body, whether it be by life, or by death. * For to me, 21
to live is Christ, and to die is gain. * And if to live in 22
the flesh this is to me the fruit of labour, and what I
shall choose I know not. * But I am straitened between 23
two: having a desire to be dissolved and to be with
Christ, a thing by far the better; * but to abide still 24
in the flesh, is more needful for you. * And having this 25
confidence, I know that I shall abide, and continue
with you all, for your furtherance and joy of faith;
*that your rejoicing may abound in Christ Jesus for me, 26
by my coming to you again.

Only let your conversation be worthy of the gospel 27
of Christ; that, whether I come and see you, or being
absent, may hear of you that you stand fast in one spirit,
with one mind labouring together for the faith of the
gospel; * and in nothing be ye terrified by the adver- 28
saries; which to them is a cause of perdition, but to
you of salvation: and this from God; * for unto you 29
it is given for Christ, not only to believe in him, but
also to suffer for him, * having the same conflict as 30
that which you have seen in me, and now have heard
of me.

CHAP. II.

He recommends to them unity and humility; and to work out their salvation with fear and trembling.

IF there be therefore any consolation in Christ, if any 1
comfort of charity, if any society of the spirit, if any
bowels of commiseration, * fulfil ye my joy, that you 2
be of one mind, having the same charity, being of
one accord, agreeing in sentiment; * let nothing be 3
done through contention; neither by vain-glory, but

* ℣ 22. *This is to me*, &c. His meaning is, that although his dying immediately for Christ would be his gain, by putting him presently in possession of heaven; yet he is doubtful what he should choose, because by staying longer in the flesh, he should be more beneficial to the souls of his neighbours.

= ℣ 27. Ephesians iv. 1.—Colossians i. 10.—1st Thessalonians ii. 12.

in humility, let each esteem others better than themselves; * each one not considering the things that are his own but those that are other men's. * "For let this mind be in you, which was also in Christ Jesus; * who, being in the form of God, thought it not robbery, to be equal with God; * but debased himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. * He humbled himself, becoming obedient unto death, even to the death of the cross. * For which cause God also hath exalted him, and hath given him a name which is above all names; * that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth, * and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father."

Wherefore, my dearly beloved, (as you have always obeyed) not as in my presence only, but much more now in my absence, with fear and trembling work out your salvation. * For it is God who worketh in you both to will and to accomplish, according to *his* good will. * And do ye all things without murmurings and hesitations; * that you may be blameless, and sincere children of God, without reproof, in the midst of a crooked and perverse generation, among whom you shine as lights in the world; * holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain. * Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all. * And for the self-same thing do you also rejoice, and congratulate with me.

℣ 5—11. Invention of the Holy Cross, or Holy Roode day. 14 Sept.
= ℣ 8. Hebrews ii. 9.
= ℣ 10. Isaias xlv. 24.—Romans xiv. 11.
= ℣ 14. 1st Peter iv. 9.

And I hope in the Lord Jesus, to send Timothy unto 19
you shortly, that I also may be of good comfort, when
I know the things concerning you. * For I have no 20
man so of the same mind, who with sincere affection
is solicitous for you. * For all seek the things that are 21
their own, not the things that are Jesus Christ's. * Now 22
know ye the proof of him, that as a son with the father,
so hath he served with me in the gospel. * Him there- 23
fore I hope to send unto you immediately, so soon as
I shall see how it will go with me. * And I trust in 24
the Lord that I myself also shall come to you shortly.
* But I have thought it necessary to send to you Epa- 25
phroditus, my brother and fellow-labourer and fellow-
soldier, but your apostle, and he that hath ministered
to my wants; * for indeed he longed after you all, 26
and was sad for that you had heard that he was sick.
* For indeed he was sick nigh unto death: but God 27
had mercy on him; and not only on him, but on me
also, lest I should have sorrow upon sorrow. * There- 28
fore I sent him the more speedily, that, seeing him
again you may rejoice, and I may be without sorrow.
* Receive him therefore with all joy in the Lord, and 29
treat with honour such as he is; * because for the work 30
of Christ, he came to the point of death, delivering his
life, that he might fulfil that which on your part was
wanting towards my service.

CHAP. III.

He warneth them against false teachers: he counts all other things loss, that he may gain Christ.

AS to the rest, my brethren, rejoice in the Lord. 1
To write the same things to you, to me indeed is not
wearisome, but to you is necessary. * Beware of dogs, 2
beware of evil workers, beware of the concision. * For 3

= ℣ 19. Acts xvi. 1. | = ℣ 21. 1st Corinthians xiii. 5.

we are the circumcision, who in spirit serve God, and glory in Christ Jesus, not having confidence in the
4 flesh; *though I might also have confidence in the flesh. If any other thinketh he may have confidence
5 in the flesh, I more, *being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, according to the law a Phari-
6 see; *according to zeal, persecuting the church of God; according to the justice that is in the law, conversing
7 without blame. * "But the things that were gain to me,
8 the same I have counted loss for Christ, *farthermore I count all things to be but loss, for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things, and count them but as
9 dung, that I may gain Christ, *and may be found in him not having my justice, which is of the law, but that which is of the faith of Christ Jesus; which is of
10 God justice in faith, *that I may know him, and the power of his resurrection, and the fellowship of his
11 sufferings; being made conformable to his death, *if by any means I may attain to the resurrection which
12 is from the dead: *not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend, wherein I am also appre-
13 hended by Christ Jesus." *Brethren, I do not count myself to have apprehended. But one thing *I do*, forgetting the things that are behind, and stretching forth
14 myself to those that are before, *I press towards the mark, to the prize of the supernal vocation of God in
15 Christ Jesus. *Let us therefore, as many as are perfect, be thus minded; and if in any thing you be otherwise
16 minded, this also God will reveal to you. *Nevertheless whereunto we are come, that we be of the same mind, let us also continue in the same rule.

⁂ ℣ 5. Acts xxiii. 6. | ℭ ℣ 7—12. A Confessor not Bishop.

"Be followers of me, brethren, and observe them 17
who walk so as you have our model. * For many walk, 18
of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ;
* whose end is destruction; whose God is their belly; 19
and whose glory is in their shame; who mind earthly
things. * But our conversation is in heaven; from 20
whence also we look for the Saviour, our Lord Jesus
Christ, * who will reform the body of our lowness, 21
made like to the body of his glory, according to the
operation whereby also he is able to subdue all things
unto himself.

CHAP. IV.

He exhorts them to perseverance in all good; and acknowledges their charitable contributions to him.

THEREFORE, my dearly beloved brethren, and 1
most desired, my joy and my crown; so stand fast in
the Lord, my dearly beloved. * I beg of Evodia, and 2
I beseech Syntyche to be of one mind in the Lord.
And I entreat thee also my sincere companion, help 3
those women that have laboured with me in the gospel
with Clement, and the rest of my fellow-labourers,
whose names are in the book of life." * "Rejoice in the 4
Lord always: again I say, rejoice. * Let your modesty 5
be known to all men: the Lord is nigh. * Be nothing 6
solicitous: but in every thing by prayer and supplication with thanksgiving let your petitions be made
known to God. * And the peace of God, which sur- 7
passeth all understanding, keep your hearts and minds
in Christ Jesus."

For the rest, brethren, whatsoever things are true, 8
whatsoever modest, whatsoever just, whatsoever holy,

℣ 17—iv. 3. XXIII Sunday after Pentecost.
= ℣ 18. Romans xvi. 17.

℣ 3. *Sincere companion.* See note 1st Corinthians ℣ 5. page 421.
℣ 4—7. III Sunday in Advent.

whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these
9 things; * the things which you have both learned, and received, and heard, and seen in me, these do ye: and
10 the God of peace shall be with you. * Now I rejoiced in the Lord exceedingly, that now at length your thought for me hath flourished again, as you did also
11 think: but you were busied. * I speak not as it were for want: for I have learned, in whatsoever state I am,
12 to be content therewith. * I know both how to be brought low, and I know how to abound: (every where and in all things I am instructed) both to be full, and to be hungry; both to abound, and to suffer need.
13 *I can do all things in him who strengtheneth me.
14 *Nevertheless you have done well, in communicating to my tribulation.
15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning
16 giving and receiving, but you only; * for unto Thessa-
17 lonica also, you sent once and again for my use. * Not that I seek the gift, but I seek the fruit that may
18 abound to your account. * But I have all, and abound: I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable
19 sacrifice, pleasing God. * And may my God supply all your want according to his riches in glory, in Christ
20 Jesus. * Now to God and our Father be glory, world without end. Amen.
21 Salute ye every saint in Christ Jesus. * The brethren,
22 who are with me, salute you. All the saints salute you, especially they that are of Cesar's household.
23 * The grace of our Lord Jesus Christ be with your spirit. Amen.

= ℣ 18. Romans xii. 1.

THE

EPISTLE

OF ST. PAUL THE APOSTLE,

TO THE COLOSSIANS.

CHAP. I.

He gives thanks for the grace bestowed upon the Colossians; and prays for them: Christ is the head of the church, and the peace-maker through his blood. Paul is his minister.

PAUL, an Apostle of Jesus Christ, by the will of 1
God, and Timothy a brother, * to the saints and faith- 2
ful brethren in Christ Jesus, who are at Collossa.
* Grace be to you, and peace from God our Father, and 3
from the Lord Jesus Christ.

We give thanks to God, and the Father of our Lord
Jesus Christ, praying always for you, * hearing your 4
faith in Christ Jesus, and the love which you have
towards all the saints, * for the hope that is laid up for 5
you in heaven, which you have heard in the word of
the truth of the gospel: * which is come unto you, as 6
also it is in the whole world, and bringeth forth
fruit and groweth, even as it doth in you, since the
day you heard and knew the grace of God in truth,
* as you learned of Epaphras our most beloved fellow- 7
servant, who is for you a faithful minister of Christ
Jesus, * who also hath manifested to us your love in 8
the spirit. * Therefore we also, from the day that we 9

heard it, " cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all
10 wisdom, and spiritual understanding: * that you may walk worthy of God in all things pleasing; being fruitful in every good work, and increasing in the know-
11 ledge of God; * strengthened with all might, according to the power of his glory, in all patience and long suf-
12 fering with joy; * giving thanks to God the Father, who hath made us worthy to be partakers of the lot of
13 the saints in light: * who hath delivered us from the power of darkness and hath translated us into the king-
14 dom of the Son of his love, * in whom we have redemption through his blood, the remission of sins;"
15 * who is the image of the invisible God, the first-born
16 of every creature: * for in him were all things created in heaven and on earth, visible and invisible: whether thrones, or dominations, or principalities, or powers,
17 all things were created by him and in him; * and he
18 is before all, and by him all things consist. * And he is the head of the body the church, who is the beginning, the first born from the dead, that in all things,
19 he may hold the primacy: * because in him, it hath well pleased the Father, that all fulness should dwell;
20 * and through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things on earth, and the things that are in heaven.
21 And you, whereas you were some time alienated
22 and enemies in mind, in evil works; * yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before
23 him: * if so ye continue in the faith, grounded and

℣ 9—14. Last Sunday after Pentecost.

℣ 15. *The first born*, &c. That is, born before the whole creation.

= ℣ 16. John i. 3.

= ℣ 18. 1st Corinthians xv. 20.—Apocalypse i. 5.

settled, and immoveable from the hope of the gospel which you have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister; * who now rejoice in my sufferings for you, 24
and fill up those things that are wanting of the sufferings of Christ, in my flesh for his body, which is the church: * whereof I am made a minister according 25
to the dispensation of God, which is given me towards you that I may fulfil the word of God: * The mystery 26
which hath been hidden from ages and generations, but now is manifested to his saints, * to whom God 27
would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory, * whom we preach admonishing every 28
man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; * wherein also I labour striving according to his work- 29
ing which he worketh in me in power.

CHAP. II.

He warns them against the impostures of the philosophers, and the Jewish teachers, that would withdraw them from Christ.

FOR I would have you know, what manner of care 1
I have for you and for them that are at Laodicea, and whosoever have not seen my face in the flesh: * that 2
their hearts may be comforted, being instructed in charity, and unto all riches of fulness of understanding unto the knowledge of the mystery of God the Father and of Christ Jesus, * in whom are hid all the treasures 3
of wisdom and knowledge. * Now this I say, that no 4

℣ 24. *Wanting.* There is no want in the sufferings of Christ in himself as head: but many sufferings are still wanting, or are still to come, in his body the church, and his members the faithful.

5 man may deceive you by loftiness of words. * For
though I be absent in body, yet in spirit I am with
you: rejoicing, and beholding your order, and the sted-
6 fastness of your faith which is in Christ. * As there-
fore you have received Jesus Christ the Lord, walk ye
7 in him, * rooted and built up in him and confirmed in
the faith, as also you have learned, abounding in him
in thanksgiving.
8 Beware lest any man cheat you by philosophy, and
vain deceit, according to the tradition of men, ac-
cording to the elements of the world, and not according
9 to Christ: * for in him dwelleth all the fulness of the
10 Godhead corporally: * and you are filled in him, who
11 is the head of all principality and power: * in whom
also you are circumcised with circumcision not made
by hand in despoiling of the body of the flesh, but in
12 the circumcision of Christ: * buried with him in
baptism, in whom also you are risen again by the faith
of the operation of God, who hath raised him up from
13 the dead. * And you, when you were dead in your sins,
and the uncircumcision of your flesh, he hath quickened
14 together with him, forgiving you all offences: * blot-
ting out the hand-writing of the decree that was
against us, which was contrary to us, and he hath taken
the same out of the way, fastening it to the cross:
15 * and despoiling the principalities and powers, he hath
exposed them confidently in open show, triumphing
16 over them in himself. * Let no man therefore judge
you in meat or in drink, or in respect of a festival day,
17 or of the new moon, or of the sabbaths: * which are
a shadow of things to come: but the body *is* Christ's.

= ℣ 5. 1st Corinthians v. 3.
= ℣ 13. Ephesians ii. 1.
℣ 16. *In meat*, &c. He means with regard to the Jewish observations of the distinction of clean and unclean meats; and of their festivals, new moons, and sabbaths; as being no longer obligatory.

Let no man seduce you, willing in humility, and 18
religion of angels, walking in the things which he hath
not seen, in vain puffed up by the sense of his flesh,
*and not holding the head, from which the whole 19
body, by joints and bands being supplied with nourish-
ment and compacted, groweth unto the increase of
God. *If then you be dead with Christ from the ele- 20
ments of this world, why do you yet decree as living
in the world? *Touch not, taste not, handle not: 21
*which all are unto destruction by the very use ac- 22
cording to the precepts and doctrines of men: *which 23
things have indeed a show of wisdom in superstition
and humility, and not sparing the body, not in any
honour to the filling of the flesh.

℣ 18. *Willing*, &c. That is, by a self-willed, self-invented, superstitious worship, falsely pretending humility, but really proceeding from pride. Such was the worship, that many of the philosophers (against whom St. Paul speaks, ℣. 8.) paid to angels or demons, by sacrificing to them, as carriers of intelligence betwixt God and men; pretending humility in so doing, as if God was too great to be addressed by men; and setting aside the mediatorship of Jesus Christ, who is the head both of angels and men. Such also was the worship paid by the ancient heretics, disciples of Simon and Menander, to the angels, whom they believed to be the makers and lords of this lower world. This is certain, that they whom the apostle here condemns, did not *hold the head*, (℣. 19) that is, Jesus Christ, and his mediatorship: and, therefore, what he writes here no way touches the catholic doctrine and practice of desiring our good angels to pray to God for us, through Jesus Christ. St. Jerome [*Epist. ad Algas.*] understands by the religion or service of angels, the Jewish religion given by angels; and supposes all that is here said to be directed against the Jewish teachers, who sought to subject the new Christians to the observances of the Mosaick law.

= ℣ 18. Matthew xxiv. 4.

℣ 21. *Touch not*, &c. The meaning is, that Christians should not subject themselves either to the ordinances of the old law, forbidding, touching, or tasting things unclean: or to the superstitious inventions of persons without any warrant, either of Christ in the gospel, or of the Holy Ghost in the church, imposing such restraints, under pretence of wisdom, humility, or mortification.

CHAP. III.

He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

1 THEREFORE, "if you be risen with Christ, seek
the things that are above, where Christ is sitting, at
2 the right hand of God: * mind the things that are
3 above, not the things that are upon the earth. * For
you are dead, and your life is hid with Christ in God.
4 * When Christ shall appear, who is your life, then
you also shall appear with him in glory."
5 Mortify therefore your members which are upon
the earth; fornication, uncleanness, lust, evil concupi-
scence, and covetousness, which is the service of idols;
6 *for which things the wrath of God cometh upon the
7 children of unbelief: in which you also walked some
8 time, when you lived in them. * But now lay you also
all away: anger, indignation, malice, blasphemy, filthy
9 speech out of your mouth. * Lie not one to another,
stripping yourselves of the old man with his deeds,
10 * and putting on the new, him who is renewed unto
knowledge, according to the image of him that created
11 him: * where there is neither Gentile nor Jew, circum-
cision nor uncircumcision, barbarian nor Scythian, bond
nor free; but Christ is all, and in all.
12 "Put ye on therefore as the elect of God, holy, and
beloved, the bowels of mercy, benignity, humility,
13 modesty, patience: * bearing with one another, and
forgiving one another, if any have a complaint against
another; even as the Lord hath forgiven you, so you
14 also. * But above all these things have charity, which

℣ 1—4. Easter Eve.
= ℣ 5. Ephesians v. 3.
= ℣ 8. Romans vi. 4—Ephesians iv. 22.—Hebrews xii. 1.—1st Peter ii. 1.—iv. 2.
= ℣ 10. Genesis i. 26.
℣ 12—17. V Sunday after Epiphany.

is the bond of perfection; * and let the peace of Christ 15
rejoice in your hearts, wherein also you are called in
one body; and be ye thankful. * Let the word of 16
Christ dwell in you abundantly, in all wisdom, teach-
ing and admonishing one another in psalms, hymns,
and spiritual canticles, singing in grace in your hearts
to God. * All whatsoever you do in word or in work, 17
all things *do ye* in the name of the Lord Jesus Christ,
giving thanks to God and the Father by him."

Wives, be subject to your husbands, as it behoveth 18
in the Lord. * Husbands love your wives, and be not 19
bitter towards them. * Children obey your parents in 20
all things: for this is well pleasing to the Lord. * Fa- 21
thers, provoke not your children to indignation, lest
they be discouraged. * Servants, obey in all things 22
your masters according to the flesh, not serving to the
eye, as pleasing men, but in simplicity of heart, fearing
God. * Whatsoever you do, do it from the heart as to 23
the Lord, and not to men: * knowing that you shall 24
receive of the Lord the reward of inheritance. Serve
ye the Lord Christ. * For he that hath doth wrong, 25
shall receive *for* that which he hath done wrongfully;
and there is no respect of persons with God.

CHAP. IV.

He recommends earnest prayer and wisdom. Various salutations.

MASTERS, do to your servants that which is just 1
and equal, knowing that you also have a master in
heaven. * Be instant in prayer, watching in it in 2

= ℣ 17. 1st Corinthians x. 31.
= ℣ 18. Ephesians v. 22.—1st Peter iii. 1.
= ℣ 20. Ephesians vi. 1.
= ℣ 21. Ephesians vi. 4, 5.
= ℣ 22. Titus ii. 9.—1st Peter ii. 18.
= ℣ 25. Romans ii. 6.
= ℣ 1. Ephesians vi. 9.
= ℣ 2. Luke xviii. 1.—1st Thessalonians v. 17.

3 thanksgiving: * praying withal for us also, that God
may open unto us a door of speech to speak the mys-
4 tery of Christ (for which also I am bound) * that I
5 may make it manifest as I ought to speak. * Walk
with wisdom towards them that are without, redeeming
6 the time. * Let your speech be always in grace sea-
soned with salt, that you may know how you ought
to answer every man.

7 All the things that concern me, Tychicus, our
dearest brother, and faithful minister, and fellow-servant
8 in the Lord, will make known to you: * whom I have
sent to you for this same purpose, that he may know
the things that concern you, and comfort your hearts,
9 * with Onesimus, a most beloved and faithful brother,
who is one of you. All things that are done here, they
shall make known to you.

10 Aristarchus my fellow-prisoner saluteth you, and
Mark the cousin-german of Barnabas, touching whom
you have received commandments; if he come unto
11 you, receive him: * and Jesus that is called Justus:
who are of the circumcision: these only are my helpers
in the kingdom of God, who have been a comfort to
12 me. * Epaphras saluteth you, who is one of you, a
servant of Christ Jesus, who is always solicitous for
you in prayers, that you may stand perfect and full in
13 all the will of God. * For I bear him testimony that he
hath much labour for you, and for them that are at
14 Laodicea, and them at Hierapolis. * Luke, the most
15 dear physician saluteth you, and Demas. * Salute the
brethren who are at Laodicea, and Nymphas, and the
16 church that is in his house. * And when this epistle
shall have been read with you, cause that it be read
also in the church of the Laodiceans; and that you

= ℣ 3. Ephesians vi. 19.—2d. Thessalonians iii. 1.
= ℣ 5. Ephesians v. 15.
= ℣ 14. 2d. Timothy iv. 11.

read that which is of the Laodiceans. * And say to 17
Archippus: Take heed to the ministry which thou hast
received in the Lord, that thou fulfil it. * The saluta- 18
tion of Paul with mine own hand. Be mindful of my
bands. Grace be with you. Amen.

THE FIRST EPISTLE OF ST. PAUL THE APOSTLE, TO THE THESSALONIANS.

CHAP. I.

He gives thanks for the graces bestowed upon the Thessalonians.

PAUL and Sylvanus and Timothy, to the church 1
of the Thessalonians in God the Father, and in the
Lord Jesus Christ. * Grace be to you and peace. 2

"We give thanks to God always for you all, making
a remembrance of you in our prayers without ceasing,
* being mindful of the work of your faith, and labour, 3
and charity, and of the enduring of the hope of our
Lord Jesus Christ before God and our Father: * know- 4
ing, brethren beloved of God, your election: * for 5

℣ 2.—10. VI Sunday after Epiphany.

our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have
6 been among you for your sakes. * And you became followers of us, and of the Lord, receiving the word in much tribulation, with joy of the Holy Ghost:
7 * so that you were made a pattern to all that believe in
8 Macedonia and in Achaia. * For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to
9 speak any thing. * For they themselves relate of us, what manner of entering in we had unto you; and how you turned to God from idols, to serve the living and
10 true God, * and to wait for his Son from heaven (whom he raised up from the dead) Jesus, who hath delivered us from the wrath to come."

CHAP. II.

The sincerity of the apostle's preaching the gospel to them; and of their receiving it.

1 FOR yourselves know, brethren, our entrance in
2 unto you, that it was not in vain: * but having suffered many things before, and been shamefully treated (as you know) at Philippi, we had confidence in our God, to speak unto you the gospel of God in much care-
3 fulness. * For our exhortation was not of error, nor of
4 uncleanness, nor in deceit: * but as we were approved by God that the gospel should be committed to us; even so we speak not as pleasing men, but God, who
5 proveth our hearts. * For neither have we used, at any time, the speech of flattery, as you know; nor taken
6 an occasion of covetousness, God is witness; * nor

= ℣ 2. Acts xvi. 19.=xvii. 8.

sought we glory of men, neither of you, nor of others.
* Whereas we might have been burdensome to you, as 7
the apostles of Christ: but we became little ones in
the midst of you, as if a nurse should cherish her chil-
dren. * So desirous of you, we would gladly impart 8
unto you not only the gospel of God, but also our
own souls: because you were become most dear unto
us. * For you remember, brethren, our labour and toil: 9
working night and day lest we should be chargeable
to any of you, we preached among you the gospel of
God. * You are witnesses, and God *also*, how holily, 10
and justly, and without blame, we have been to you
that have believed: * as you know in what manner, 11
entreating and comforting you, (as a father doth his
children), * we testified to every one of you, that you 12
would walk worthy of God, who hath called you unto
his kingdom and glory.

Therefore we also give thanks to God without ceasing, 13
because that when you had received of us the word of the
hearing of God, you received it not as the word of men,
but, (as it is indeed,) the word of God, who worketh in
you that have believed. * For you, brethren, are become 14
followers of the churches of God which are in Judea, in
Christ Jesus; for you also have suffered the same things
from your own countrymen, even as they have from the
Jews: * who both killed the Lord Jesus, and the pro- 15
phets, and have persecuted us, and please not God, and
are adversaries to all men, * prohibiting us to speak 16
to the Gentiles that they may be saved, to fill up their
sins always: for the wrath of God is come upon them
to the end. * But we, brethren, being taken away from 17
you for a short time, in sight, not in heart, have hastened
the more abundantly to see your face with great desire:
* for we would have come unto you; I Paul indeed, 18

= ℣ 9. Acts xx. 34.—1st Corinthians iv. 12.—2d. Thessalonians iii. 8.

19 once and again: but Satan hath hindered us. * For
what is our hope, or joy, or crown of glory? Are not
you, in the presence of our Lord Jesus Christ at his
20 coming? * for you are our glory and joy.

CHAP. III.

The apostle's concern and love for the Thessalonians.

1 FOR which cause forbearing no longer, we thought
2 it good to remain at Athens, alone: * and we sent
Timothy our brother, and the minister of God in the
gospel of Christ, to confirm you and exhort you con-
3 cerning your faith: * that no man should be moved in
these tribulations; for yourselves know, that we are
4 appointed thereunto. * For even when we were with
you, we foretold you that we should suffer tribulations,
5 as also it is come to pass, and you know. * For this cause
also I forbearing no longer, sent to know your faith:
lest perhaps he that tempteth, should have tempted
6 you, and our labour should be made vain. * But now
when Timothy came to us from you, and related to us
your faith and charity, and that you have a good re-
membrance of us, always desiring to see us, as we also
7 to see you: * therefore we were comforted, brethren,
in you, in all our necessity, and tribulation, by your
8 faith, * because now we live, if you stand in the Lord.
9 * For what thanks can we return to God for you, in
all the joy wherewith we rejoice for you before our God,
10 * night and day more abundantly praying that we may
see your face, and may accomplish those things that are
wanting to your faith?
11 Now God himself and our Father, and our Lord
12 Jesus Christ direct our way unto you. * And may the
Lord multiply you, and make you abound in charity
towards one another, and towards all men, as we do

= ℣ 2. Acts xvi. 1.

also towards you: * to confirm your hearts without 13
blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ with all his saints. Amen.

CHAP. IV.

He exhorts them to purity and mutual charity: he treats of the resurrection of the dead.

FOR the rest therefore, " brethren, we pray and be- 1
seech you in the Lord Jesus, that as you have received of us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.
* For you know what precepts I have given to you by 2
the Lord Jesus. * For this is the will of God, your 3
sanctification: that you should abstain from fornication,
* that every one of you should know how to possess his 4
vessel in sanctification and honour; * not in the pas- 5
sion of lust, like the Gentiles that know not God;
* and that no man overreach, nor circumvent his 6
brother in business, because the Lord is the avenger of all these things, as we have told you before, and have testified: * for God hath not called us unto uncleanness, but unto sanctification." * Therefore he that despiseth these things, despiseth not man but God, who also hath given his holy Spirit in us. 7 8

But as touching the charity of brotherhood, we have 9
no need to write to you: for yourselves have learned of God to love one another. * For indeed you do it to- 10
wards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more, * and that 11
you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as

℣ 1.—7. II Sunday in Lent. | ℣ 9. John xiii. 34.—xv. 12. 17.—
℣ 3. Romans xii. 2.—Ephesians v. 17. | 1st John ii. 10.—iv. 12.

we commanded you; and that you walk honestly towards them that are without; and that you want nothing of any man's.

12 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrow-
13 ful, even as others who have no hope. * "For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with
14 him. * For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have
15 slept. * For the Lord himself shall come down from heaven with commandment, and with the voice of an arch-angel, and with the trumpet of God; and the
16 dead who are in Christ, shall rise first. * Then we who are alive, who are left, shall be taken up together with them in the clouds to meet Christ, into the air, and so
17 shall we be always with the Lord; * wherefore comfort ye one another with these words."

CHAP. V.

The day of the Lord shall come when least expected. Exhortations to several duties.

1 BUT of the times and moments, brethren, you need
2 not that we should write to you: * for yourselves know perfectly, that the day of the Lord shall so come, as a
3 thief in the night. * For when they shall say, peace and security: then shall sudden destruction come upon them, as the pains upon her that is with child; and
4 they shall not escape. * But you, brethren, are not in darkness, that that day should overtake you as a thief:
5 For all you are the children of light, and children of the day; we are not of the night nor of darkness:

℣ 13—17. On the day of burial. | = ℣ 2. 2d Peter iii. 10.—Apoca-
= ℣ 14. 1st Corinthians xv. 23. | lypse iii. 3.—xvi. 15.

*therefore let us not sleep as others do; but let us watch 6
and be sober. * For they that sleep, sleep in the night; 7
and they that are drunk, are drunk in the night.
* But let us, who are of the day, be sober, having on 8
the breast-plate of faith and charity, and for a helmet,
the hope of salvation: *for God hath not appointed us 9
unto wrath, but unto the purchasing of salvation by
our Lord Jesus Christ, * who died for us, that, whether 10
we watch or sleep, we may live together with him.
*For which cause comfort one another; and edify one 11
another, as you also do.

And we beseech you, brethren, to know them who 12
labour among you, and are over you in the Lord, and
admonish you, * that you esteem them more abun- 13
dantly in charity for their work's sake: have peace
with them. * "And we beseech you, brethren, rebuke 14
the unquiet, comfort the feeble-minded, support the
weak, be patient towards all men. * See that none 15
render evil for evil to any man; but ever follow that 16
which is good towards each other, and towards all men. 17
*Always rejoice. * Pray without ceasing. *In all things 18
give thanks: for this is the will of God in Christ Jesus 19
concerning you all. * Extinguish not the spirit, * De- 20
spise not prophecies, * but prove all things: hold fast 21
that which is good. * From all appearance of evil re- 22
frain yourselves.

And may the God of peace himself sanctify you in 23
all things: that your whole spirit, and soul, and body,
may be preserved blameless in the coming of our
Lord Jesus Christ." * He is faithful, who hath called 24
you; who also will do it. * Brethren, pray for us, 25

= ℣ 8. Isa. lix. 17.—Eph. vi. 14.17.
℣ 14—23. Ember Sat. in Lent.
= ℣ 15. Proverbs xvii. 13.—xx. 22.—Romans xii. 17.—1st Peter iii. 9.
= ℣ 17. Ecclesiasticus xviii. 22.—Luke xviii. 1.—Colossians iv. 2.
= ℣ 24. 1st Corinthians i. 9.

26 * salute all the brethren in a holy kiss. *I adjure you
27 by the Lord that this epistle be read to all the holy
28 brethren. * The grace of our Lord Jesus Christ be with
you. Amen.

THE

SECOND EPISTLE

OF ST. PAUL THE APOSTLE,

TO THE THESSALONIANS.

CHAP. I.

He gives thanks to God for their faith and constancy; and prays for their advancement in all good.

1 PAUL and Sylvanus and Timothy, to the church of
the Thessalonians in God our Father and the Lord
2 Jesus Christ. * Grace unto you, and peace from God
our Father, and from the Lord Jesus Christ.
3 We are bound to give thanks always to God for you,
brethren, as it is fitting, because your faith groweth
exceedingly, and the charity of every one of you to-
4 wards each other aboundeth; * so that we ourselves also
glory in you in the churches of God, for your patience
and faith in all your persecutions and tribulations, which
5 you endure, * for an example of the just judgment of
God, that you may be counted worthy of the kingdom

of God, for which also you suffer; * seeing it is a just 6
thing with God to repay tribulation to them that trouble
you; * and to you who are troubled, rest with us when 7
the Lord Jesus shall be revealed from heaven with the
angels of his power, * in a flame of fire yielding ven- 8
geance to them who know not God, and who obey not
the gospel of our Lord Jesus Christ; * who shall suffer 9
eternal punishment in destruction, from the face of
the Lord and from the glory of his power; * when he 10
shall come to be glorified in his saints, and to be made
wonderful in all them who have believed, because our
testimony was believed upon you in that day. * Where- 11
fore also we pray always for you; that our God would
make you worthy of his vocation, and fulfil all the good
pleasure of his goodness and the work of faith in power,
* that the name of our Lord Jesus may be glorified in 12
you, and you in him, according to the grace of our God,
and of the Lord Jesus Christ.

CHAP. II.

The day of the Lord is not to come, till the man of sin be revealed. The apostle's traditions are to be observed

"AND we beseech you, brethren, by the coming of 1
our Lord Jesus Christ, and of our gathering together
unto him, * that you be not easily moved from your 2
mind, nor be frighted, neither by spirit, nor by word,
nor by epistle as sent from us, as if the day of the Lord
were at hand. * Let no man deceive you by any means; 3
for unless there come a revolt first, and the man of sin

℣ 1.—8. Ember Saturday in Advent.

= ℣ 3. Ephesians v. 6.

℣ 3. *A revolt.* This revolt, or falling off, is generally understood, by the ancient fathers, of a revolt from the Roman empire, which was first to be destroyed before the coming of Antichrist. It may perhaps be understood also of a revolt of many nations from the catholic church; which, has already taken place, and as it may be supposed, will be more general in the days of Antichrist: though even then the catholic church herself, if we be-

4 be revealed, the son of perdition, * who opposeth, and
is lifted up above all that is called God, or that is wor-
shipped, so that he sitteth in the temple of God, show-
5 ing himself as if he were God. * Remember you not,
that when I was yet with you, I told you these things?
6 *And now you know what withholdeth, that he may be
7 revealed in his time. * For the mystery of iniquity
already worketh: only that he who now holdeth, do
8 hold, until he be taken out of the way. * And then
that wicked one shall be revealed, whom the Lord Jesus
shall kill with the spirit of his mouth, and shall destroy
9 with the brightness of his coming, him;" * whose com-
ing is according to the working of Satan, in all power,
10 and signs, and lying wonders, * and in all seduction
of iniquity to them that perish; because they received
not the love of the truth that they might be saved.
Therefore God shall send them the operation of error,
11 to believe lying, * that all may be judged who have
not believed the truth, but have consented to iniquity.
12 But we ought to give thanks to God always for you,
brethren beloved of God, for that God hath chosen
you first-fruits unto salvation, in sanctification of the
13 spirit and faith of the truth; * whereunto also he hath
called you by our gospel unto the purchasing of the
14 glory of our Lord Jesus Christ. * Therefore, brethren,
stand fast; and hold the traditions which you have

lieve the scriptures and the creed, never can fall off from Christ.—*The man of sin.* The Greek also clearly shows that some particular man is here designated by the frequent repetition of the article ὁ *the* man of sin, *the* son of perdition, *the* adversary or opposer ὁ ἀντικείμενος.

℣ 4. *In the temple.* Either that of Jerusalem, which some think he will rebuild; or in the Christian churches, which he will pervert to his own worship: as Mahomet has done by the churches of the East. = ℣ 8. Isaias xi. 4.

℣ 10. *God shall send.* that is, God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth.

℣ 14. *Traditions.* Hence it appears that the unwritten traditions of the apostles are no less to be received than their epistles.

learned, whether by word, or by our epistle. * Now 15
our Lord Jesus Christ himself and God and our Father
who hath loved us, and hath given us everlasting con-
solation, and good hope in grace, * exhort your hearts 16
and confirm you in every good work and word.

CHAP. III.

He begs their prayers, and warns them against idleness.

FOR the rest, brethren, pray for us, that the word 1
of God may run and may be glorified even as among
you; * and that we may be delivered from importunate 2
and evil men; for all men have not faith. * But God 3
is faithful, who will strengthen and keep you from evil.
* And we have confidence concerning you in the Lord, 4
that the things which we command, you both do, and
will do. * And the Lord direct your hearts in the cha- 5
rity of God, and the patience of Christ.

And we denounce unto you, brethren, in the name 6
of our Lord Jesus Christ, that you withdraw yourselves
from every brother walking disorderly, and not accord-
ing to the tradition which they have received of us.
* For yourselves know how you ought to imitate us; 7
for we were not unquiet among you; * neither did we 8
eat any man's bread for nothing, but in labour and in
toil we worked night and day, lest we should be charge-
able to any of you. * Not as if we had not power, but 9
that we might give ourselves a pattern unto you, to
imitate us. * For also when we were with you, this we 10
declared to you; that if any man will not work, neither
let him eat. * For we have heard there are some among 11
you who walk disorderly, working not at all, but curi-
ously meddling. * Now to them that are such we de- 12

= ℣ 1. Ephesians vi. 19.—Colossians iv. 3.
= ℣ 8. Acts xx. 34.—1st Corinthians iv. 12.—1st Thessalonians ii. 9.

nounce, and we beseech them in the Lord Jesus Christ, that, working with silence, they would eat their own bread.

13 But you, brethren, be not weary in well doing.
14 * And if any man obey not our word, by this epistle, note that man, and do not keep company with him,
15 that he may be ashamed;* yet do not esteem him as
16 an enemy, but admonish him as a brother. * Now the Lord of peace himself give you everlasting peace in
17 every place. The Lord be with you all. * The salutation of Paul with my own hand: which is the sign
18 in every epistle; so I write. * The grace of our Lord Jesus Christ be with you all. Amen.

THE FIRST EPISTLE OF ST. PAUL THE APOSTLE, TO TIMOTHY.

CHAP. I.

He puts Timothy in mind of his charge: and blesses God for the mercy he had himself received.

1 PAUL an apostle of Jesus Christ according to the commandment of God our Saviour, and of Christ Jesus
2 our hope, * to Timothy his beloved son in the faith.

= ℣ 13. Galatians vi. 9. | = ℣ 2. Acts xvi. 1.

Grace, mercy, and peace from God the Father, and from Christ Jesus our Lord.

As I desired thee to remain at Ephesus when I went 3
into Macedonia, that thou mightest charge some not
to teach otherwise, * nor to give heed to fables and 4
genealogies without end; which minister questions
rather than the edification of God which is in faith.
* Now the end of the commandment is charity from a 5
pure heart, and a good conscience, and an unfeigned
faith. * From which things some going astray, are turned 6
aside unto vain babbling, * desiring to be teachers of 7
the law, understanding neither the things they say, nor
whereof they affirm. * But we know that the law is 8
good, if a man use it lawfully: * knowing this, that 9
the law is not made for the just man, but for the unjust
and disobedient, for the ungodly and for sinners, for
the wicked and defiled, for murderers of fathers and
murderers of mothers, for man-slayers, * for fornica- 10
tors, for them who defile themselves with mankind,
for men-stealers, for liars, for perjured persons, and
whatever other thing is contrary to sound doctrine,
* which is according to the gospel of the glory of the 11
blessed God, which hath been committed to my trust.

I give him thanks, who hath strengthened me, *even* 12
to Christ Jesus our Lord, for that he hath counted me
faithful, putting me in the ministry: * who before 13
was a blasphemer and a persecutor and contumelious;
but I obtained the mercy of God, because I did it ig-
norantly in unbelief. * Now the grace of our Lord hath 14
abounded exceedingly with faith and love, which is in

= ℣ 4. 1st Timothy iv. 7.—2d Timothy ii. 23.—Titus iii. 9.

= ℣ 8. Romans vii. 12.

℣ 9. *The law is not*, &c. He means that the just man doth good, and avoideth evil, not as compelled by the law; and merely for fear of the punishment appointed for transgressors; but voluntarily, and out of the love of God and virtue; and would do so, though there were no law.

15 Christ Jesus. * A faithful saying, and worthy of all acceptation, that Christ Jesus came into this world to
16 save sinners, of whom I am the chief: * but for this cause have I obtained mercy, that in me first Christ Jesus might show forth all patience, for the information of them that shall believe in him unto life ever-
17 lasting. * Now to the King of ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.
18 This precept I commend to thee, O son Timothy, according to the prophecies going before on thee, that
19 thou war in them a good warfare, * having faith and a good conscience, which some rejecting have made
20 shipwreck concerning the faith; * of whom is Hymeneus and Alexander, whom I have delivered up to Satan, that they may learn not to blaspheme.

CHAP. II.

Prayers are to be said for all, men because God wills the salvation of all. Women are not to teach.

1 I DESIRE therefore first of all that supplications, prayers, intercessions, and thanksgivings be made for
2 all men, * for kings and for all that are in high stations, that we may lead a quiet and a peaceable life in
3 all piety and chastity. * For this is good and acceptable
4 in the sight of God our Saviour, * who will have all men to be saved, and to come to the knowledge of the
5 truth. * for there is one God, and one mediator of

= ℣ 15. Matthew ix. 13.—Matthew ii. 17.

℣ 5. *One mediator.* Christ is the one, and only mediator of redemption; who gave himself as the apostle writes in the following verse, a redemption for all. He is also the only mediator, who stands in need of no other to recommend his petitions to the Father. But this hinders not but that we may seek the prayers and intercession, as well of the faithful upon earth, as of the saints and angels in heaven for obtaining mercy, grace and salvation through Jesus Christ: As St. Paul himself often desired the help of the prayers of the faithful, without any injury to the mediatorship of Jesus Christ.

God and men, the man Christ Jesus; *who gave himself a redemption for all, a testimony in due times; 6
* whereunto I am appointed a preacher and an apostle 7
(I say the truth, I lie not), a doctor of the Gentiles in faith and truth.

I will therefore that men pray in every place, lifting 8
up pure hands without anger and contention. * In like 9
manner women also in decent apparel, adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire; * but as it becometh 10
women professing godliness, with good works. * Let 11
the woman learn in silence, with all subjection. * But 12
I suffer not a woman to teach, nor to use authority over the man; but to be in silence. * For Adam was 13
first formed; then Eve. * And Adam was not seduced; 14
but the woman being seduced, was in the transgression.
*Yet she shall be saved through child-bearing, if she 15
continue in faith and love and sanctification with sobriety.

CHAP. III.

What sort of men are to be admitted into the clergy; the church is the pillar of truth.

A FAITHFUL saying: if a man desire the office 1
of a bishop, he desireth a good work. * It behoveth 2
therefore a bishop to be blameless, the husband of one wife, sober, prudent, of good behaviour, chaste, given to hospitality, a teacher; * not given to wine, no striker, 3
but modest; not quarrelsome, not covetous, * but one 4
that ruleth well his own house, having his children in subjection with all chastity. * But if a man know not 5

= ℣ 9. 1st Peter iii. 3.
= ℣ 12. 1st Corinthians xiv. 34.
= ℣ 13. Genesis i. 27.
= ℣ 14. Genesis iii. 6.
1 ℣ 2. *Of one wife.* The meaning is not that every bishop should have a wife: (for St. Paul himself had none) but that no one shall be admitted to the holy orders of bishop, priest, or deacon, who had been married more than once.
= ℣ 2. Titus i. 7.

how to rule his own house, how shall he take care of
6 the church of God? * Not a neophyt: lest being puffed
up with pride, he fall into the judgment of the devil.
7 * Moreover he must have a good testimony of them
who are without, lest he fall into reproach and the snare
of the devil.
8 Deacons in like manner chaste, not double-tongued,
not given to much wine, not greedy of filty lucre:
9 * holding the mystery of faith in a pure conscience.
10 * And let these also first be proved; and so let them
11 minister, having no crime. * The women in like man-
ner chaste, not slanderers, but sober, faithful in all
12 things. * Let deacons be the husbands of one wife:
who rule well their children, and their own houses.
13 * For they that have ministered well, shall purchase to
themselves a good degree, and much confidence in the
faith which is in Christ Jesus.
14 These things I write to thee, hoping that I shall
15 come to thee shortly; * but if I tarry long, that thou
mayst know how thou oughtest to behave thyself in the
house of God, which is the church of the living God,
16 the pillar and ground of truth. * And evidently great
is the mystery of godliness, which was manifested in
the flesh, was justified in the spirit, appeared unto
angels, hath been preached unto the Gentiles, is be-
lieved in the world, is taken up in glory.

℣ 6. *A neophyt.* One lately baptised.

℣ 15. *The pillar and ground of the truth.* Therefore the church of the living God can never uphold error, or bring in corruptions, superstition, and idolatry.

CHAP. IV.

He warns him against heretics; and exhorts him to the exercise of godliness.

NOW the Spirit manifestly saith, that in the last 1
times some shall depart from the faith, giving heed to
spirits of error, and doctrines of devils, * speaking lies 2
in hypocrisy, and having their conscience seared,
* forbidding to marry, to abstain from meats, which 3
God hath created to be received with thanksgiving by
the faithful, and by them that have known the truth.
* For every creature of God is good, and nothing to be 4
rejected that is received with thanksgiving; * for it is 5
sanctified by the word of God and prayer.

These things proposing to the brethren, thou shalt 6
be a good minister of Christ Jesus, nourished up in the
words of faith, and of the good doctrine which thou
hast attained unto. * But avoid foolish and old wives' 7
fables; and exercise thyself unto godliness. * For 8
bodily exercise is profitable to little; but godliness is
profitable to all things, having promise of the life that
now is, and of that which is to come. * A faithful saying 9
and worthy of all acceptation. * For therefore we labour 10
and are reviled, because we hope in the living God, who
is the Saviour of all men, especially of the faithful.
* These things command and teach. 11

= ℣ 1. 2d Tim. iii. 1. —2d Pet. iii. 3.—Jude 18.

℣ 3. *Forbidding to marry, to abstain from meats*, &c. He speaks of the Gnosticks, the Marcionites, the Encratites, the Manicheans, and other heretics, who absolutely condemned marriage, and the use of all kind of meat; because they pretended that all flesh was from an evil principle. Whereas the church of God, so far from condemning marriage, looks upon it as a most holy sacrament: and forbids it to none but such as by vow have chosen the better part: and prohibits not the use of any meats whatsoever in proper times and seasons; though she does not judge all kind of diet proper for days of fasting and penance.

= ℣ 7. 1st Timothy i. 4.—2d Timothy ii. 23.—Titus iii. 9.

12 Let no man despise thy youth; but be thou an example of the faithful, in word, in conversation, in
13 charity, in faith, in chastity. *Till I come, attend unto
14 reading, to exhortation, and to doctrine. *Neglect not the grace that is in thee, which was given thee by prophecy, with imposition of the hands of the priesthood.
15 *Meditate upon these things, be wholly in these things; that thy profiting may be manifest to all.
16 *Take heed to thyself, and to doctrine: be earnest in them. *For in doing this thou shalt both save thyself and them that hear thee.

CHAP. V.

He gives him lessons concerning widows: and how he is to behave to the clergy.

1 AN ancient man rebuke not, but intreat him as a
2 father; young men, as brethren; *old women, as mothers; young women, as sisters in all chastity.
3 "Honour widows, that are widows indeed. *But if
4 any widow have children or grand-children, let her learn first to govern her own house, and to make a return of duty to her parents; for this is acceptable
5 before God. *But she that is a widow indeed, and desolate, let her trust in God, and continue in supplica-
6 tions and prayers night and day. *For she that liveth
7 in pleasure, is dead while she is living. *And this give
8 in charge, that they may be blameless. *But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse
9 than an infidel. *Let a widow be chosen of no less than three score years of age, who hath been the wife
10 of one husband, *having testimony for her good works, if she have brought up children, if she have received to harbour, if she have washed the saints' feet, if she

℣ 3—10. Holy Widows.

have ministered to them that suffer tribulation, if she have diligently followed every good work." * But the younger widows avoid: for when they have grown wanton in Christ, they will marry: *having damnation, because they have made void their first faith. *And withal being idle they learn to go about from house to house; and are not only idle, but tatlers also and busy bodies, speaking things which they ought not. * I will therefore that the younger should marry, bear children, be mistresses of families, give no occasion to the adversary to speak evil. * For some are already turned aside after Satan. * If any of the faithful have widows, let him minister to them; and let not the church be charged, that there may be sufficient for them that are widows indeed. 11 12 13 14 15 16

Let the priests that rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine. *For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and, The labourer is worthy of his reward. * Against a priest receive not an accusation, but under two or three witnesses. * Them that sin reprove before all; that the rest also may have fear. 17 18 19 20

I charge thee before God, and Christ Jesus, and the elect angels, that thou observe these things without prejudice, doing nothing by declining to either side. *Impose not hands lightly upon any man, neither be partaker of other men's sins. Keep thyself chaste. * Do not still drink water; but use a little wine for thy stomach's sake, and thy frequent infirmities. * Some men's sins are manifest, going before to judgment; and some men they follow after. * In like manner also 21 22 23 24 25

℣. 12. *Their first faith.* Their vow, by which they had engaged themselves to Christ.

=℣ 18. Deuteronomy xxv. 4.—1st Corinthians ix. 9.—Matthew x. 10.—Luke x. 7.

good deeds are manifest; and they that are otherwise, cannot be hid.

CHAP. VI.

Duties of servants. The danger of covetousness. Lessons for the rich.

1 WHOSOEVER are servants under the yoke, let them count their masters worthy of all honour, lest the name of the Lord and *his* doctrine be blasphemed.
2 But they that have believing masters, let them not despise them, because they are brethren; but serve them the rather, because they are faithful and beloved, who are partakers of the benefit. These things teach and exhort.
3 If any man teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to that doc-
4 trine which is according to godliness; * he is proud, knowing nothing, but sick about questions and strifes of words; from which arise envies, contentions, blas-
5 phemies, evil suspicions, * conflicts of men corrupted in mind, and who are destitute of the truth, supposing
6 gain to be godliness. * " But godliness with content-
7 ment is great gain: * for we brought nothing into this
8 world; and certainly we can carry nothing out. * But having food, and wherewith to be covered, with these
9 we are content. * For they that will become rich, fall into temptation and the snare of the devil, and into many unprofitable and hurtful desires, which drown
10 men into destruction and perdition. * For the desire of money is the root of all evils; which some coveting have erred from the faith, and have entangled themselves in many sorrows.

℣ 6—16. St. Alexis, 17. July.
= ℣ 7. Job i. 21.—Eccles. v. 14.
= ℣ 8. Proverbs xxvii. 26.

But thou, O man of God, fly these things; and 11
"pursue justice, godliness, faith, charity, patience, mild-
ness. * Fight the good fight of faith; lay hold on eter- 12
nal life, whereunto thou art called, and hast confessed
a good confession before many witnesses. *I charge 13
thee before God who quickeneth all things, and before
Christ Jesus who gave testimony under Pontius Pilate,
a good confession, * that thou keep the commandment 14
without spot, blameless unto the coming of our Lord
Jesus Christ; * which in his times he shall show who 15
is the blessed and only Mighty, the King of kings, and
Lord of lords; *who only hath immortality, and in- 16
habiteth light inaccessible; whom no man hath seen,
nor can see; to whom be honour and empire ever-
lasting. Amen."

Charge the rich of this world not to be high-minded; 17
nor to trust in the uncertainty of riches, but in the living
God (who giveth us abundantly all things to enjoy);
* to do good, to be rich in good works, to give easily, 18
to communicate to others, * to lay up in store for 19
themselves a good foundation against the time to come,
that they may lay hold on the true life.

O Timothy, keep that which is committed to thy 20
trust, avoiding the profane novelties of words, and
oppositions of knowledge falsely so called; * which some 21
promising, have erred concerning the faith. Grace be
with thee. Amen.

℣ 11—16. St. Timothy, 24 Jan.
= ℣ 13. Matthew xxvii. 11.—John xviii. 33. 37.
= ℣ 15. Apoc. xvii. 14—xix. 16.
= ℣ 16. John i. 18.—1st John iv. 12.
= ℣ 17. Luke xii. 15.

THE

SECOND EPISTLE

OF ST. PAUL THE APOSTLE,

TO TIMOTHY.

CHAP. I.

He admonishes him to stir up the grace he received by his ordination, and not to be discouraged at his sufferings, but to hold fast the sound doctrine of the gospel.

1 PAUL an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ
2 Jesus, * to Timothy my dearly beloved son, grace, mercy, *and* peace from God the Father, and from Christ Jesus our Lord.

3 I give thanks to God, whom I serve from my forefathers with a pure conscience, that without ceasing I have a remembrance of thee in my prayers, night and
4 day; * desiring to see thee, being mindful of thy tears,
5 that I may be filled with joy, * calling to mind that faith which is in thee unfeigned, which also dwelt first in thy grand-mother Lois, and in thy mother Eunice,
6 and I am certain that in thee also. * For which cause I admonish thee, that thou stir up the grace of God,
7 which is in thee by the imposition of my hands. * For God hath not given us the spirit of fear, but of power,
8 and of love, and of sobriety. * Be not thou therefore ashamed of the testimony of our Lord, nor of me his

= ℣ 7. Romans viii. 15.

prisoner; but labour with the gospel according to the power of God, * who hath delivered us and called us 9
by his holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the times of the world: * but 10
is now made manifest by the illumination of our Saviour Jesus Christ, who hath destroyed death, and hath brought to light life and incorruption by the gospel; * wherein 11
I am appointed a preacher and an apostle and teacher of the Gentiles. * For which cause I also suffer these 12
things, but I am not ashamed. For I know whom I have believed, and I am certain that he is able to keep that which I have committed unto him, against that day. * Hold the form of sound words, which thou hast 13
heard of me in faith and in the love which is in Christ Jesus. * Keep the good thing committed to thy trust 14
by the Holy Ghost, who dwelleth in us. * Thou knowest 15
this, that all they who are in Asia, are turned away from me, of whom are Phigellus and Hermogenes.

The Lord give mercy to the house of Onesiphorus, 16
because he hath often refreshed me, and hath not been ashamed of my chain; * but when he was come to 17
Rome, he carefully sought me and found me. * The 18
Lord grant unto him to find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus, thou very well knowest.

CHAP. II.

He exhorts him to diligence in his office; and patience in sufferings. The danger of the delusions of heretics.

THOU therefore, my son, be strong in the grace 1
which is in Christ Jesus; * and the things, which thou 2
hast heard of me by many witnesses, the same commend

= ℣ 9. Titus iii. 5.
= ℣ 11. 1st Timothy ii. 7.
= ℣ 16. 2d Timothy iv. 19.

to faithful men, who shall be fit to teach others also.
3 *Labour as a good soldier of Christ Jesus. * No man
4 being a soldier to God, entangleth himself with secular businesses, that he may please him to whom he hath
5 engaged himself. *For he also, that striveth for the mastery, is not crowned except he strive lawfully.
6 *The husbandman, that laboureth, must first partake
7 of the fruits. * Understand what I say: for the Lord
8 will give thee in all things understanding. *"Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David, according to my gospel,
9 *wherein I labour even unto bands, as an evil doer; but
10 the word of God is not bound. * Therefore I endure all things for the sake of the elect, that they also may obtain the salvation, which is in Christ Jesus, with
11 heavenly glory." *A faithful saying: for if we be dead
12 with him, we shall live also with him; * if we suffer, we shall also reign with him; if we deny him, he will
13 also deny us; * if we believe not, he continueth faithful,
14 he cannot deny himself. * Of these things put them in mind charging them before the Lord.

Contend not in words; for it is to no profit, but to
15 the subverting of the hearers. * Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth.
16 * But shun profane and vain babblings, for they grow
17 much towards ungodliness; *and their speech spreadeth like a canker: of whom are Hymeneus and Philetus,
18 * who have erred from the truth, saying that the resurrection is past already, and have subverted the faith of some.
19 But the sure foundation of God standeth firm, having this seal, the Lord knoweth who are his; and let every

℣ 8—10. On a Martyr not Bishop. Continued in iii. ℣ 10.

= ℣ 12. Mat. x. 33.—Mark viii. 18.
= ℣ 13. Romans iii. 3.

one depart from iniquity who nameth the name of the Lord. * But in a great house there are not only vessels 20
of gold and of silver, but also of wood and of earth; and some indeed unto honour, but some unto dishonour.
* If any man therefore shall cleanse himself from these, 21
he shall be a vessel unto honour, sanctified and profitable to the Lord, prepared unto every good work.

But flee thou youthful desires; and pursue justice, 22
faith, charity, and peace with them that call on the Lord out of a pure heart. * And avoid foolish and un- 23
learned questions, knowing that they beget strifes.
* But the servant of the Lord must not wrangle; but 24
be mild towards all men, apt to teach, patient, * with 25
modesty admonishing them that resist the truth; if peradventure God may give them repentance to know the truth, * and they may recover themselves from the 26
snares of the devil, by whom they are held captive at his will.

CHAP. III.

The character of heretics of latter days: he exhorts Timothy to constancy. Of the knowledge of the scriptures.

KNOW also this, that, in the last days, shall come 1
on dangerous times; * men shall be lovers of them- 2
selves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked, * without af- 3
fection, without peace, slanderers, incontinent, unmerciful, without kindness, * traitors, stubborn, puffed up, 4
and lovers of pleasures more than of God; * having 5
an appearance indeed of godliness, but denying the power thereof. Now these avoid: * for of this sort are 6
they who creep into houses, and lead captive silly women loaden with sins, who are led away with divers

= ℣ 23. 1st Timothy i. 4.—iv. 7.—Titus iii. 9.

= ℣ 1. 1st Timothy iv. 1.—2d Peter iii. 3.—Jude 18.

7 desires; * ever learning, and never attaining to the
8 knowledge of the truth. * Now as Jannes and Mambres resisted Moses; so these also resist the truth, men cor-
9 rupted in mind, reprobate concerning the faith: * but they shall proceed no farther; for their folly shall be manifest to all men, as theirs also was.

10 "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, love, patience,
11 * persecutions, afflictions; such as came upon me at Antioch, at Iconium, and at Lystra; what persecutions I endured, and out of them all the Lord delivered me.
12 * And all that will live godly in Christ Jesus, shall
13 suffer persecution." * but evil men and seducers shall grow worse and worse, erring, and driving into error.
14 * But continue thou in those things which thou hast learned, and which have been committed to thee:
15 knowing of whom thou hast learned *them*, * and because from thine infancy thou hast known the holy scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus.

16 All scripture inspired of God is profitable to teach
17 to reprove, to correct, to instruct in justice: * that the man of God may be perfect, furnished to every good work.

= ℣ 8. Exodus vii. 11.

ℭ ℣ 10—12. Continuation on a Martyr not bishop from ii. ℣ 10. page 523.

= ℣ 11. Acts iv. 1, &c.

℣ 16. *All scripture*, &c. Every part of divine scripture is certainly profitable for all these ends. But, if we would have the whole rule of Christian faith and practice, we must not be content with those scriptures, which Timothy knew from his infancy, that is, with the Old Testament alone: nor yet with the New Testament; without taking along with it the traditions of the apostles, and the interpretation of the church, to which the apostles delivered both the book, and the true meaning of it.

= ℣ 16. 2d Peter i. 20.

CHAP. IV.

His charge to Timothy: he tells him of his approaching death, and desires him to come to him.

"I CHARGE thee before God and Jesus Christ, 1
who shall judge the living and the dead, by his coming,
and his kingdom: *preach the word, be instant in season, 2
out of season; reprove, intreat, rebuke in all patience
and doctrine. * For there shall be a time, when they 3
will not endure sound doctrine, but according to their
own desires they will heap to themselves teachers,
having itching ears; * and will indeed turn away their 4
hearing from the truth, but will be turned unto fables.
*But be thou vigilant, labour in all things, do the work 5
of an evangelist, fulfil thy ministry. Be sober. * For 6
I am even now ready to be sacrificed, and the time of
my dissolution is at hand. * I have fought a good fight, 7
I have finished my course, I have kept the faith. * As 8
to the rest, there is laid up for me a crown of justice,
which the Lord the just judge will render to me in
that day: and not only to me, but to them also that
love his coming."

Make haste to come to me quickly. * For Demas 9
hath left me, loving this world, and is gone to Thes-
salonica: * Crescens into Galatia, Titus into Dalmatia. 10
* Only Luke is with me. Take Mark, and bring him 11
with thee: for he is profitable to me for the ministry.
*But Tychicus I have sent to Ephesus. * The cloak, 12
that I left at Troas with Carpus, when thou comest, 13
bring with thee, and the books, especially the parch-
ments. *Alexander the copper-smith hath done me 14
much evil: the Lord will reward him according to his
works: * whom do thou also avoid; for he hath greatly 15
withstood our words. *At my first answer no man 16

℣ 1—8. St. Dominick, 4 August. | = ℣ 11. Colossians iv. 14.

stood with me, but all forsook me: may it not be laid
17 to their charge. *But the Lord stood by me and strengthened me, that by me the preaching may be accomplished, and that all the Gentiles may hear; and
18 I was delivered out of the mouth of the lion. *The Lord hath delivered me from every evil work; and will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of
20 Onesiphorus. *Erastus remained at Corinth. And
21 Trophimus I left sick at Miletus. *Make haste to come before winter. *Eubulus, and Pudens, and Linus,
22 and Claudia, and all the brethren salute thee. *The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

= ℣ 19. 2d Timothy i. 16.

THE EPISTLE OF ST. PAUL THE APOSTLE, TO TITUS.

CHAP. I.

What kind of men he is to ordain priests. Some men are to be sharply rebuked.

PAUL a servant of God, and an apostle of Jesus 1
Christ, according to the faith of the elect of God, and
the acknowledging of the truth, which is according to
godliness, * unto the hope of life everlasting, which 2
God, who lieth not, hath promised before the times of
the world; * but hath in due times manifested his word 3
in preaching, which is committed to me according to
the commandment of God our Saviour: * to Titus my 4
beloved son, according to the common faith, grace and 5
peace from God the Father, and from Christ Jesus our
Saviour.

For this cause I left thee in Crete, that thou shouldst 5
set in order the things that are wanting, and shouldst
ordain priests in every city, as I also appointed thee:
* if any be without crime, the husband of one wife, 6
having faithful children, not accused of riot, or unruly.
* For a bishop must be without crime, as the steward 7
of God: not proud, not subject to anger, not given to

℣ 6. *Of one wife.* See note upon 1 Timothy iii 2. p. 514.

8 wine, no striker, not greedy of filthy lucre; * but given
to hospitality, gentle, sober, just, holy, continent,
9 * embracing that faithful word which is according to
doctrine, that he may be able to exhort in sound doc-
trine, and to convince the gainsayers.
10 For there are many disobedient, vain-talkers, and
11 seducers: especially they of the circumcision: * who
must be reproved; who subvert whole houses, teaching
the things which they ought not, for filty lucre's sake.
12 One of them said, a prophet of their own: The Cre-
tians are always liars, evil beasts, slothful bellies.
13 *This testimony is true. Wherefore rebuke them sharply,
14 that they may be sound in the faith, * not giving heed
to Jewish fables, and commandments of men, who
turn themselves away from the truth.
15 All things are clean to the clean: but to them that are
defiled, and to unbelievers, nothing is clean, but both
16 their mind and their conscience are defiled. * They
profess that they know God; but in their works they
deny *him*, being abominable, and incredulous, and to
every good work reprobate.

CHAP. II.

How he is to instruct both old and young. The duty of servants. The Christian's rule of life.

1 BUT speak thou the things that become sound doc-
2 trine. * That the aged men be sober, chaste, prudent,
3 sound in faith, in love, in patience. * The aged women,
in like manner, in holy attire, not false accusers, not
4 given to much wine, teaching well, * that they may
teach the young women to be wise, to love their hus-
5 bands, to love their children, * to be discreet, chaste,
sober, having a care of the house, gentle, obedient to

℣ 12. *Prophet of their own.* Epimenides. *De Oraculis*, &c. | = ℣ 15. Romans xiv. 20.

their husbands, that the word of God be not blasphemed.
* Young men in like manner exhort that they be sober. 6
* In all things show thyself an example of good works, 7
in doctrine, in integrity, in gravity; * the sound word 8
that cannot be blamed: that he, who is on the contrary
part, may be afraid, having no evil to say of us. * *Ex-* 9
hort servants to be obedient to their masters, in all
things pleasing, not gainsaying, * not defrauding, but 10
in all things showing good fidelity: that they may adorn
the doctrine of God our Saviour in all things.

" For the grace of God our Saviour hath appeared 11
to all men, * instructing us that, denying ungodliness 12
and worldly desires, we should live soberly, and justly,
and godly in this world, * looking for the blessed hope 13
and coming of the glory of the great God and our Sa-
viour Jesus Christ: * who gave himself for us, that he 14
might redeem us from all iniquity, and might cleanse
to himself a people acceptable, a pursuer of good works.
* These things speak, and exhort," and rebuke with all 15
authority. Let no man despise thee.

CHAP. III.

Other instructions and directions for life and doctrine.

ADMONISH them to be subject to princes and 1
powers, to obey at a word, to be ready to every good
work, * to speak evil of no man, not to be litigious, 2
but gentle, shewing all mildness towards all men. * For 3
we ourselves also were sometime unwise, incredulous,
erring, slaves to divers desires and pleasures, living in
malice and envy, hateful, hating one another. * But 4
when " the goodness and kindness of God our Saviour

= ℣ 9. Ephesians vi. 5.—Colossians iii. 22.—1st Peter ii. 18.
= ℣ 11. Titus iii. 4.

℣ ℣ 11—15. First mass on Christmas-day.
= ℣ 4. Titus ii. 11.
℣ ℣ 4—7. Second mass on Christmas-day.

appeared, * not by the works of justice, which we have done, but according to his mercy he saved us by the laver of regeneration and renovation of the Holy Ghost,
6 * whom he hath poured forth upon us abundantly
7 through Jesus Christ our Saviour: * that being justified by his grace, we may be heirs, according to hope, of life everlasting."

8 It is a faithful saying; and these things I will have thee affirm constantly: that they, who believe in God, may be careful to excel in good works. These things
9 are good and profitable unto men. * But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.
10 A man, that is a heretic, after the first and second
11 admonition, avoid: * knowing, that he, that is such a one, is subverted, and sinneth, being condemned by his own judgment.

12 When I shall send to thee Artemas or Tychicus, make haste to come unto me to Nicopolis: for there
13 I have determined to winter. * Send forward Zenas the lawyer and Apollo with care, that nothing be
14 wanting to them. * And let our men also learn to excel in good works for necessary uses, that they be not un-
15 fruitful. * All that are with me, salute thee: salute them that love us in the faith. The grace of God be with you all. Amen.

= ℣ 5. 2d Timothy i. 9.
= ℣ 9. 1st Timothy i. 4.—iv. 7.—2d Timothy ii. 23.
℣ 11. *By his own judgment.* Other offenders are judged, and cast out of the church, by the sentence of the pastors of the same church. Heretics, more unhappy, run out of the church of their own accord; and, by so doing, give judgement and sentence against their own souls.

THE

EPISTLE

OF ST. PAUL THE APOSTLE,

TO PHILEMON.

CHAP. I.

He recommends the faith and charity of Philemon: and sends back to him his fugitive servant, whom he had converted in prison.

PAUL a prisoner of Christ Jesus, and Timothy a 1
brother, to Philemon our beloved and fellow-labourer,
* and to Appia our dearest sister, and to Archippus our 2
fellow-soldier, and to the church which is in thy house.
* Grace to you and peace from God our Father, and 3
from the Lord Jesus Christ.

I give thanks to my God, always making a remem- 4
brance of thee in my prayers, * hearing of thy charity 5
and faith which thou hast in the Lord Jesus, and to-
wards all the saints: * that the communication of thy 6
faith may be made evident in the acknowledgment of
every good work that is in you in Christ Jesus. * For 7
I have had great joy and consolation in thy charity,
because the bowels of the saints have been refreshed
by thee, brother.

Wherefore though I have much confidence in Christ 8
Jesus to command the that which is to the purpose;
* for charity sake I rather beseech, whereas thou art 9
such a one, as Paul an old man, and now a prisoner
also of Jesus Christ; * I beseech thee for my son, whom 10

11 I have begotten in my bands, Onesimus, * who hath
been heretofore unprofitable to thee, but now is pro-
12 fitable both to me and thee, * whom I have sent back
to thee. And do thou receive him as my own bowels.
13 * Whom I would have retained with me, that in thy
stead he might have ministered to me in the bands of
14 the gospel; * but without thy counsel I would do no-
thing, that thy good deed might not be as it were of
15 necessity, but voluntary. * For perhaps he therefore
departed for a season from thee, that thou mightest
16 receive him again for ever, * not now as a servant, but
instead of a servant, a most dear brother, especially to
me: but how much more to thee both in the flesh and
17 in the Lord! * If therefore thou count me a partner,
18 receive him as myself: * and if he hath wronged thee
in any thing, or is in thy debt; put that to my account.
19 * I Paul have written it with my own hand: I will
repay it, not to say to thee, that thou owest me thine
20 own self also: * yea brother. May I enjoy thee in the
21 Lord; refresh my bowels in the Lord. * Trusting in
thy obedience, I have written to thee, knowing that
22 thou wilt also do more than I say. * But withal prepare
me also a lodging: for I hope that through your
prayers, I shall be given unto you.
23 There salute thee Epaphras my fellow-prisoner in
24 Christ Jesus, * Mark, Aristarchus, Demas, and Luke,
25 my fellow-labourers. * The grace of our Lord Jesus
Christ be with your spirit. Amen.

THE

EPISTLE

OF ST: PAUL THE APOSTLE,

TO THE HEBREWS.

CHAP. I.

God spoke of old by the prophets, but now by his son, who is incomparably greater than the angels.

'GOD, who at sundry times and in divers manners 1
spoke in times past to the fathers by the prophets;
* last of all, in these days hath spoken to us by his Son, 2
whom he hath appointed heir of all things, by whom
also he made the world: * who being the brightness 3
of his glory, and the figure of his substance, and up-
holding all things by the word of his power, making
purgation of sins, sitteth on the right hand of the ma-
jesty on high: * being made so much better than the 4
angels, as he hath inherited a more excellent name
than they.

For to which of the angels hath he said at any time: 5
Thou art my son, to day have I begotten thee? And
again: I will be to him a father, and he shall be to
me a son. * And again when he bringeth in the first- 6
begotten into the world, he saith: And let all the an-
gels of God adore him. * And to the angels indeed he 7

℣ 1—12. Third mass on Christmas day.

℣ 3. *The figure.* χαρακτὴρ, the express image and most perfect resemblance. — *Making purgation.* That is, having purged away our sins by his passion.

= ℣ 3 Wisdom vii. 26.

= ℣ 5. Ps. ii. 7.—2d Kings vii. 14.

= ℣ 6. Psalm xcvi. 7.

= ℣ 7. Psalm ciii. 4.

saith: He that maketh his angels spirits, and his
8 ministers a flame of fire. * But to the Son: Thy throne,
O God, is for ever and ever; a sceptre of justice is the
9 sceptre of thy kingdom. * Thou hast loved justice,
and hated iniquity: therefore, God, thy God hath
anointed thee with the oil of gladness above thy fellows.
10 * And: Thou in the beginning, O Lord, didst found
the earth; and the works of thy hands are the heavens.
11 * They shall perish, but thou shalt continue, and they
12 shall all grow old as a garment: * and as a vesture
shalt thou change them, and they shall be changed;
but thou art the self-same, and thy years shall not fail."
13 * But to which of the angels said he at any time:
Sit on my right hand, until I make thine enemies thy
14 foot-stool? * Are they not all ministering spirits, sent
to minister for them who shall receive the inheritance
of salvation?

CHAP. II.

The transgression of the precepts of the Son of God is far more condemnable, than of those of the Old Testament given by angels.

1 THEREFORE ought we more diligently to observe
the things which we have heard, lest perhaps we should
2 let them slip. * For if the word spoken by angels,
became stedfast, and every transgression and disobe-
3 dience received a just recompense of reward; * how
shall we escape if we neglect so great salvation?
which having begun to be declared by the Lord, was
4 confirmed unto us, by them that heard *him*, * God
also bearing them witness by signs, and wonders, and
divers miracles, and distributions of the Holy Ghost
5 according to his own will. * For God hath not subjected

= ℣ 8. Psalm xliv. 7.
= ℣ 10. Psalm ci. 26.
= ℣ 13. Ps. cix. 1.—1st Cor. xv. 25.
= ℣ 4. Mark. xvi. 20.

unto angels the world to come, whereof we speak.
*But one in a certain place hath testified, saying: 6
What is man, that thou art mindful of him, or the son
of man, that thou visitest him? *Thou hast made him 7
a little lower than the angels, thou hast crowned him
with glory and honour; and hast set him over the
works of thy hands. *Thou hast subjected all things 8
under his feet. For in that he hath subjected all things
to him, he left nothing not subject to him: but now
we see not as yet all things subject to him. *But we 9
see Jesus, who was made a little lower than the angels,
for the suffering of death, crowned with glory and
honour, that through the grace of God he might taste
death for all. *For it became him, for whom *are* all 10
things, and by whom *are* all things, who had brought
many children into glory, to perfect the author of
their salvation, by his passion. *For both he that 11
sanctifieth, and they who are sanctified, are all of one.
For which cause he is not ashamed to call them
brethren, saying; *I will declare thy name to my 12
brethren: in the midst of the church will I praise
thee. *And again: I will put my trust in him. And 13
again: Behold I and my children, whom God hath
given me. *Therefore because the children are 14
partakers of flesh and blood, he also himself in like
manner hath been partaker of the same: that, through
death, he might destroy him who had the empire of
death, that is to say, the devil; *and might deliver 15
them who through the fear of death were all their life-
time subject to servitude.

For no where doth he take hold of the angels, but 16
of the seed of Abraham he taketh hold. *Wherefore 17

= ℣ 6. Psalm viii. 5.
= ℣ 8. Matthew xxviii. 18.—1st Corinthians xv. 26.
= ℣ 9. Philippians ii. 8.
= ℣ 12. Psalm xxi. 23.
= ℣ 13. Ps. xvii. 3.—Isa. viii. 18.
= ℣ 14. Osee xiii. 14.—1st Corinthians xv. 54.

it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high-priest before God, that he might be a propitiation
18 for the sins of the people. * For in that, wherein he himself hath suffered and been tempted, he is able to succour them also that are tempted.

CHAP. III.

Christ is more excellent than Moses: and therefore we must stick to him by faith and obedience.

1 WHEREFORE, holy brethren, partakers of the heavenly vocation, consider the apostle and high-priest
2 of our confession, Jesus: * who is faithful to him that
3 made him, as was also Moses in all his house. * For this man was counted worthy of greater glory than Moses, by so much as he that hath built the house,
4 hath greater honour than the house. * For every house is built by some man: but he that created all things,
5 is God. * And Moses indeed was faithful in all his house as a servant, for a testimony of those things
6 which were to be said: * but Christ as the Son in his own house; which house are we, if we hold fast the confidence and glory of hope unto the end.
7 Wherefore as the Holy Ghost saith: To-day if you
8 shall hear his voice, * harden not your hearts, as in the provocation in the day of temptation in the desert,
9 * where your fathers tempted me: proved and saw my
10 works * forty years: for which cause I was offended with this generation, and said: They always err in
11 heart. And they have not known my ways, * as I have sworn in my wrath: if they shall enter into my rest.
12 Take heed, brethren, lest perhaps there be in any of you an evil heart of unbelief, to depart from the
13 living God: * but exhort one another every day, whilst

= ℣ 2. Numbers xii. 7. | = ℣ 7. Psalm xciv. 8.—Heb. iv. 7.

it is called *to-day*, that none of you be hardened through the deceitfulness of sin. *For we are made 14
partakers of Christ, yet so if we hold the beginning of his substance firm unto the end, *while it is said: 15
To-day if you shall hear his voice, harden not your hearts as in that provocation. *For some who heard 16
did provoke: but not all that came out of Egypt by Moses. *And with whom was he offended forty years? 17
Was it not with them that sinned, whose carcasses were overthrown in the desert? *And to whom did he swear 18
that they should not enter into his rest: but to them that were incredulous? *And we see that they could 19
not enter in, because of unbelief.

CHAP. IV.

The Christians rest: we are to enter into it through Jesus Christ.

LET us fear therefore lest a promise having been 1
left us of entering into his rest, any of you should be thought to be wanting. *For unto us also it hath been 2
declared, in like manner as unto them: but the word of hearing did not profit them, not being mixed with faith of those things they heard. *For we, who have 3
believed, shall enter into rest: as he said, As I have sworn in my wrath, if they shall enter into my rest; and this indeed when the works from the foundation of the world were finished. *For in a certain place he 4
spoke of the seventh day thus: And God rested the seventh day from all his works. *And in this place 5
again: If they shall enter into my rest. *Seeing then 6
it remaineth that some are to enter into it, and they, to whom it was first preached, did not enter because of unbelief; *again he limiteth a certain day, saying in 7

= ℣ 17. Numbers xiv. 37.
= ℣ 3. Psalm xciv. 11.
= ℣ 4. Genesis ii. 2.
= ℣ 7. Hebrews iii. 7.

David, to-day, after so long a time, as it is above-said: To-day if you shall hear his voice, harden not your
8 hearts. * For if Jesus had given them rest, he would
9 never have afterwards spoken of another day. * There remaineth therefore a day of rest for the people of God.
10 *For he that is entered into his rest, the same also hath rested from his works, as God did from his.
11 Let us hasten therefore to enter into that rest: lest
12 any man fall into the same example of unbelief. * For the word of God is living and effectual, and more piercing than any two-edged sword; and reaching unto the division of the soul and the spirits, of the joints also, and the marrow; and is a discerner of the thoughts
13 and intents of the heart. *Neither is there any creature invisible in his sight: but all things are naked and open to his eyes, to whom our speech is.
14 Having therefore a great high-priest that hath passed into the heavens, Jesus the Son of God, let us hold
15 fast our confession. * For we have not a high-priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin.
16 *"Let us go therefore with confidence to the throne of grace; that we may obtain mercy and find grace in seasonable aid.

CHAP. V.

The office of a high-priest. Christ is our high-priest.

1 "FOR every high-priest taken from among men, is ordained for men in the things that appertain to God,
2 that he may offer up gifts and sacrifices for sins; * who can have compassion on them that are ignorant and that

℣ 8. *Jesus.* Josue, who in Greek is called Jesus.
= ℣ 13. Psalm xxxiii. 16.—Ecclesiasticus xv. 20.

℣ 16—v. 7. At the Election of a Pope.
℣ 1—4. Bishop and Confessor.
℣ 1—6. St. Thomas of Canterbury, 29 December.

err, because he himself also is compassed with infirmity: * and therefore he ought, as for the people, so also for himself to offer for sins. * Neither doth any man take the honour to himself, but he that is called by God, as Aaron was." * So Christ also did not glorify himself that he might be made a high-priest; but he that said unto him, Thou art my Son, this day have I begotten thee. * As he saith also in another place: Thou art a priest for ever, according to the order of Melchisedech." * Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence." * And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: * and being consummated, he became to all that obey him the cause of eternal salvation, * called by God a high-priest according to the order of Melchisedech.

Of whom we have much to say, and hard to be intelligibly uttered, because you are become weak to hear: * for whereas for the time you ought to be masters, you have need to be taught again what are the first elements of the words of God; and you are become such as have need of milk, and not of strong meat. * For every one, that is a partaker of milk, is unskilful in the word of justice: for he is a little child. * But strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil.

3 4 5 6 7 8 9 10 11 12 13 14

= ℣ 4. Exodus xxviii. 1.—2d Paralipomenon xxvi. 18.

= ℣ 5. Psalm ii. 7.

= ℣ 6. Psalm cix. 4.

CHAP. VI.

He warns them of the danger of falling by apostacy; and exhorts them to patience and perseverance.

1 WHEREFORE leaving the word of the beginning of Christ, let us go on to things more perfect, not laying again the foundation of penance from dead
2 works, and of faith towards God, * of the doctrine of baptisms, and imposition of hands, and of the resurrec-
3 tion of the dead, and of eternal judgment.* And this
4 will we do, if God permit. * For it is impossible for those, who were once illuminated, *who* have tasted also the heavenly gift, and were made partakers of the Holy
5 Ghost, * *who* have moreover tasted the good word of
6 God, and the powers of the world to come, * and are fallen away; to be renewed again to penance, crucifying again to themselves the Son of God, and making him
7 a mockery. * For the earth that drinketh in the rain which cometh often upon it, and bringeth forth herbs meet for them by whom it is tilled, receiveth blessing
8 from God: * but that which bringeth forth thorns and briars, is reprobate, and very near unto a curse, whose end is to be burnt.
9 But, my dearly beloved, we trust better things of you, and nearer to salvation, though we speak thus.
10 * For God is not unjust, that he should forget your work and the love which you have shewn in his name, you who have ministered, and do minister to the saints.
11 * And we desire that every one of you show forth the

℣ 1. *The word of the beginning.* The first rudiments of the Christian doctrine.

℣ 4. *It is impossible,* &c. The meaning is, that it is impossible for such as have fallen after baptism to be again baptized: and very hard for such as have apostatized from the faith, after having received many great graces, to return again to the happy state from which they fell.

= ℣ 4. Matthew xii. 45.—Hebrews x. 26.—2d. Peter ii. 20.

same carefulness to the accomplishing of hope unto the end: * that you become not slothful, but followers 12
of them, who through faith and patience shall inherit the promises. * For God making promise to Abraham, 13
because he had no one greater by whom he might swear, swore by himself, * saying: Unless blessing I 14
shall bless thee, and multiplying I shall multiply thee.
* And so patiently enduring he obtained the promise. 15
* For men swear by one greater than themselves; and 16
an oath for confirmation is the end of all their controversy. * Wherein God meaning more abundantly to 17
show to the heirs of the promise the immutability of his counsel, interposed an oath: * that by two immu- 18
table things, in which it is impossible for God to lie, we may have the strongest comfort, who have fled for refuge to hold fast the hope set before us, * which we 19
have as an anchor of the soul, sure and firm, and which entereth in even within the veil, * where the forerunner 20
Jesus is entered for us, made a high-priest for ever according to the order of Melchisedech.

CHAP. VII.

The Priesthood of Christ, according to the order of Melchisedech, excels the Levitical priesthood, and puts an end both to that, and to the law.

FOR this Melchisedech *was* king of Salem, priest 1
of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him, * to 2
whom also Abraham divided the tithes of all, who first indeed by interpretation, is king of justice, and then also king of Salem, that is, king of peace, * without 3
father, without mother, without genealogy, having

= ℣ 14. Genesis xxii. 16.
= ℣ 1. Genesis xiv. 18.
℣ 3. *Without father*, &c. Not that he had no father &c. but that neither his father, nor his pedigree, nor his birth, nor his death is set down in scripture.

neither beginning of days nor end of life, but likened unto the Son of God, continueth a priest for ever.

4 Now consider how great this man is, to whom also Abraham the patriarch gave tithes out of the principal
5 things. * And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to the law, that is to say, of their brethren, though they themselves also
6 came out of the loins of Abraham. * But he, whose pedigree is not numbered among them, received tithes of Abraham, and blessed him that had the promises.
7 * And without all contradiction, that which is less, is
8 blessed by the better. * And here indeed, men that die, receive tithes; but there he hath witness, that he
9 liveth. * And (as it may be said) even Levi who re-
10 ceived tithes, paid tithes, in Abraham; * for he was yet in the loins of his father, when Melchisedech met
11 him. * If then perfection was by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchisedech, and not be
12 called according to the order of Aaron? * For the priesthood being translated, it is necessary that a trans-
13 lation also be made of the law. * For he, of whom these things are spoken, is of another tribe, of which
14 no one attended on the altar: *for it is evident that our Lord sprung out of Juda, in which tribe Moses
15 spoke nothing concerning priests. * And it is yet far more evident, if according to the similitude of
16 Melchisedech there ariseth another priest, * who is made not according to the law of a carnal commandment, but according to the power of an indissoluble
17 life. * For he testifieth: Thou art a priest for ever,

= ℣ 5. Deuteronomy xviii. 3.— Josue xiv. 4. | = ℣ 17 & 21. Psalm cix. 4.

according to the order of Melchisedech. * There is 18
indeed a setting aside of the former commandment,
because of the weakness and unprofitableness thereof:
* for the law brought nothing to perfection; but a 19
bringing in of a better hope, by which we draw nigh
to God. * And inasmuch as it is not without an oath, 20
(for the others indeed were made priests without an
oath, * but this with an oath, by him that said unto 21
him, The Lord hath sworn, and he will not repent,
thou art a priest for ever) * by so much is Jesus made 22
a surety of a better testament. *" And the others in- 23
deed were made many priests, because by reason of
death they were not suffered to continue; * but this, 24
for that he continueth for ever, hath an everlasting
priesthood. * Whereby he is able also to save for ever 25
them that come to God by him, always living to make
intercession for us.

For it was fitting that we should have such a high- 26
priest, holy, innocent, undefiled, separated from sinners,
and made higher than the heavens: * who needeth 27
not daily, as the *other* priests, to offer sacrifices first
for his own sins, and then for the people's; for this
he did once, in offering himself." * For the law maketh 28
men priests, who have infirmity; but the word of the
oath which was since the law, the Son, who is perfected
for evermore.

℣ 23. *Many priests.* The apostle notes this difference between the high priests of the law and our high-priest Jesus Christ; that they being removed by death, made way for their successors: whereas our Lord Jesus is a priest for ever, and hath no successor; but liveth and concurreth for ever with his ministers, the priests of the new testament, in all their functions. Secondly, that no one priest of the law, nor all of them together, could offer that absolute sacrifice of everlasting redemption, which our one high-priest Jesus Christ, has offered once and for ever.

ℭ ℣ 23—27. Bishop and Confessor.

℣ 25. *Make intercession.* Christ, as man, continually maketh intercession for us, by representing his passion to his Father.

= ℣ 27. Leviticus xvi. 6.

CHAP. VIII.

More of the excellence of the priest-hood of Christ; and of the New Testament.

1 NOW of the things which we have spoken this is the sum, we have such a high-priest, who is set on the right hand of the throne of majesty in the heavens,
2 * a minister of the Holies, and of the true tabernacle,
3 which the Lord hath pitched, and not man. * For every high-priest is appointed to offer gifts and sacrifices; wherefore it is necessary that he also should
4 have something to offer: * if then he were on earth, he would not be a priest, seeing that there would be
5 *others* to offer gifts according to the law, * who serve unto the example and shadow of heavenly things; as it was answered to Moses, when he was to finish the tabernacle: See, says he, that thou make all things according to the pattern which was shewn thee on the mount.
6 But now he hath obtained a better ministry, by how much also he is mediator of a better testament,
7 which is established on better promises. * For if that former had been faultless, there should not indeed a
8 place have been sought for a second. * For finding fault with them, he saith: Behold, the days shall come, saith the Lord; and I will perfect unto the house of Israel, and unto the house of Juda, a new testament,
9 * not according to the testament which I made to their fathers, on the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my testament; and I regarded them
10 not, saith the Lord. * For this is the testament which I will make to the house of Israel after those days, saith

℣ 2. *The Holies:* that is, the Sanctuary.

= ℣ 5. Ex. xxv. 40.—Acts vii. 44.

= ℣ 8. Jeremias xxxi. 31.

the Lord: I will give my laws into their mind, and in their heart will I write them; and I will be their God, and they shall be my people: * and they shall not 11
teach every man his neighbour, and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest of them; * because I 12
will be merciful to their iniquities, and their sins I will remember no more. * Now in saying a new, he hath 13
made the former old. And that which decayeth and groweth old, is near its end.

CHAP. IX.

The sacrifices of the law were far inferior to that of Christ.

THE former indeed had also justifications of *divine* 1
service, and a worldly sanctuary. * " For there was a 2
tabernacle made the first, wherein were the candlesticks, and the table, and the setting forth of loaves, which is called the Holy. * And after the second veil, 3
the tabernacle, which is called the Holy of Holies; * having a golden censer, and the ark of the testament 4
covered about on every part with gold, in which was a golden pot that had manna and the rod of Aaron that had blossomed, and the tables of the testament; * and 5
over it were the cherubims of glory overshadowing the propitiatory: of which it is not needful to speak now particularly. * Now these things being thus ordered, 6
into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices: * but into 7
the second, the high-priest alone, once a-year, not

℣ 11. *They shall not teach*, &c. So great shall be the light and grace of the new testament, that it shall not be necessary to inculcate to the faithful the belief and knowledge of the true God, for they shall all know him.

℣ 13. *A new*, supply *testament*.

= ℣ 2. Exodus xxvi. 1.—xxxvi. 8.

℣ 2—12. Ember Saturday in September.

= ℣ 4. Leviticus xvi. 12.—Numbers xvi. 6. &c.=3d Kings viii. 9.—2d Paralipomenon v. 10.

= ℣ 7. Ex. xxx. 10.—Lev. xvi. 2.

without blood, which he offereth for his own, and the
8 people's ignorance: * the Holy Ghost signifying this,
that the way into the Holies was not yet made manifest,
9 whilst the former tabernacle was yet standing: * which
is a parable of the time present, according to which
gifts and sacrifices are offered, which cannot as to the
conscience make him perfect that serveth, only in
10 meats and in drinks, * and divers washings, and justices
of the flesh, laid on them until the time of correction.
11 "But Christ being come a high-priest of the good
things to come, by a greater and more perfect taber-
nacle not made with hand, that is, not of this creation;
12 * neither by the blood of goats, or of calves, but by
his own blood entered once into the Holies, having
13 obtained eternal redemption." * For if the blood of
goats and of oxen, and the ashes of a heifer being
sprinkled, sanctify such as are defiled, to the cleansing
14 of the flesh; * how much more shall the blood of Christ,
who by the Holy Ghost offered himself unspotted unto
God, cleanse our conscience from dead works, to serve
15 the living God! * And therefore he is the mediator of
the new testament, that by means of his death, for the
redemption of those transgressions, which were under
the former testament, they that are called may receive
16 the promise of eternal inheritance." * For where there
is a testament, the death of the testator must of necessity
17 come in: * for a testament is of force after men are
dead; otherwise it is as yet of no strength, whilst the
18 testator liveth. * Whereupon neither was the first
19 indeed dedicated without blood. * For when every

℣ ℣ 11—15. Passion Sunday.

℣ 12. *Eternal redemption.* By that one sacrifice of his blood, once offered on the cross, Christ our Lord paid and exhibited, once for all, the general price and ransom of all mankind: which no other priest could do; and he himself could do but once; because he could die but once.

= ℣ 13. Leviticus xvi. 15.

= ℣ 14. 1st Peter i. 19.—1st John i. 7.—Apocalypse i. 5.

= ℣ 15. Galatians iii. 15.

commandment of the law had been read by Moses to all the people, he took the blood of calves and goats with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, * saying: This 20
is the blood of the testament, which God hath enjoined unto you. * The tabernacle also, and all the vessels of 21
the ministry, in like manner, he sprinkled with blood. * And almost all things, according to the law, are 22
cleansed with blood; and without shedding of blood there is no remission.

It was necessary therefore that the patterns of hea- 23
venly things should be cleansed with these; but the heavenly things themselves with better sacrifices than these. * For Jesus is not entered into the Holies made 24
with hand, the patterns of the true; but into heaven itself, that he may appear now in the presence of God for us. * Nor yet that he should offer himself often, 25
as the high-priest entereth into the Holies, every year with the blood of others: * for then he ought to have 26
suffered often from the beginning of the world; but now once at the end of ages, he hath appeared for the destruction of sin, by the sacrifice of himself. * And 27
as it is appointed unto men once to die, and after this, the judgment; * so also Christ was offered once to 28
exhaust the sins of many: the second time he shall appear without sin to them, that expect him, unto salvation.

= ℣ 20. Exodus xxiv. 8.

℣ 25. *Offer himself often.* Christ shall never more offer himself in sacrifice, in that violent, painful, and bloody manner, nor can there be any occasion for it; since by that one sacrifice upon the cross, he has furnished the full ransom, redemption, and remedy for all the sins of the world. But this hinders not but that he may offer himself daily in the sacred mysteries in an unbloody manner, for the daily application of that one sacrifice of redemption to our souls.

= ℣ 28. Rom v. 9.—1st Pet. iii. 18.

CHAP. X.

Because of the insufficiency of the sacrifices of the law, Christ our high-priest shed his own blood for us, offering up, once for all, the sacrifice of our redemption. He exhorts them to perseverance.

1 FOR the law having a shadow of the good things to
come, not the very image of the things; by the self-
same sacrifices, which they offer continually every year,
2 can never make the comers thereunto perfect: * for
then they would have ceased to be offered, because the
worshippers once cleansed should have no conscience
3 of sin any longer; * but in them there is made a
4 commemoration of sins every year. * For it is impos-
sible that with the blood of oxen and goats' sins should
5 be taken away. * Wherefore when he cometh into the
world he saith: Sacrifice and oblation thou wouldest
6 not; but a body thou hast fitted to me. * Holocausts
7 for sin did not please thee: * then said I: Behold I
come: in the head of the book it is written of me:
8 That I should do thy will, O God. * In saying before,
sacrifices, and oblations, and holocausts, for sin thou
wouldest not, neither are they pleasing, to thee, which
9 are offered according to the law, * then said I,
Behold, I come to do thy will, O God: he taketh away
the first, that he may establish that which followeth.
10 *In the which will, we are sanctified by the oblation of
11 the body of Jesus Christ once. * And every priest in-
deed standeth daily ministering, and often offering the
12 same sacrifices, which can never take away sins: * but
this man offering one sacrifice for sins, for ever sitteth

℣ 2. *They would have ceased.* If they had been of themselves perfect to all the intents of redemption and remission, as Christ's death is; there would have been no occasion of so often repeating them; as there is now no occasion for Christ's dying any more for our sins.

= ℣ 5. Psalm xxxix. 7, 8.

on the right hand of God, * from henceforth expecting, 13
until his enemies be made his foot-stool. * For by one 14
oblation he hath perfected for ever them that are
sanctified. * And the Holy Ghost also doth testify *this* 15
to us. For after that he said: * And this is the testa- 16
ment which I will make unto them after those days,
saith the Lord, I will give my laws in their hearts,
and on their minds will I write them; * and their sins 17
and iniquities I will remember no more. * Now where 18
there is a remission of these, there is no more an ob-
lation for sin.

Having therefore, brethren, a confidence in the en- 19
tering into the Holies by the blood of Christ, * a new 20
and living way which he hath dedicated for us through
the veil, that is to say, his flesh, * and a high-priest 21
over the house of God; * let us draw near with a true 22
heart in fulness of faith, having our hearts sprinkled
from an evil conscience, and our bodies washed with
clean water, * let us hold fast the confession of our 23
hope without wavering (for he is faithful that hath pro-
mised), * and let us consider one another to provoke 24
unto charity and to good works: * not forsaking our 25
assembly, as some are accustomed, but comforting *one
another* and so much the more as you see the day ap-
proaching. * For if we sin willingly after having the 26
knowledge of the truth, there is now left no sacrifice

= ℣ 13. Ps. cix. 2.—1st Cor. xv. 25.
= ℣ 16. Jer. xxxi. 33—Heb. viii. 8.

℣ 18. *There is no more an oblation for sin*, where there is a full remission of sins, as in baptism; there is no more occasion for a sin offering to be made for such sins already remitted: and as for sins committed afterwards, they can only be remitted in virtue of the one oblation of Christ's death.

℣ 26. *If we sin willingly.* He speaks of the sin of wilful apostacy from the known truth; after which, as we cannot be baptized again, we cannot expect to have that abundant remission of sins, which Christ purchased by his death, applied to our souls in that ample manner as it is in baptism: but we have rather all manner of reason to look for a dreadful judgment; the more because apostates from the known truth seldom or never have the grace to return to it.

= ℣ 26. Hebrews vi. 4.

27 for sins, * but a certain dreadful expectation of judge-
ment, and the rage of a fire, which shall consume the
28 adversaries. *A man making void the law of Moses,
dieth without any mercy under two or three witnesses:
29 *how much more, do you think he deserveth worse
punishments, who hath trodden under foot the Son of
God, and hath esteemed the blood of the testament
unclean, by which he was sanctified, and hath offered
30 an affront to the spirit of grace! * For we know him
that hath said: Vengeance belongeth to me, and I will
repay. And again: The Lord shall judge his people.
31 *It is a fearful thing to fall into the hands of the living
God.
32 " But call to mind the former days, wherein, being
illuminated, you indured a great fight of afflictions;
33 *and on the one hand indeed by reproaches and tri-
bulations were made a gazing stock; and on the other
became companions of them that were used in such
34 sort. * For you both had compassion on them that
were in bands, and took with joy the being stripped of
your own goods, knowing that you have a better and a
35 lasting substance. * Do not, therefore, lose your con-
36 fidence, which hath a great reward. * For patience is
necessary for you, that, doing the will of God, you may
37 receive the promise. * For yet a little and a very little
while, and he that is to come, will come, and will not
38 delay. * But my just man liveth by faith:" but if he
39 withdraw himself, he shall not please my soul. * But
we are not the children of withdrawing unto perdition,
but of faith to the saving of the soul.

= ℣ 28. Deuteronomy xvii. 6.—Matthew xviii. 16.—John viii. 17.—2d Corinthians xiii. 1.

= ℣ 30. Deuteronomy xxxii. 35.—Romans xii. 19.

℣ 32—38. Many Martyrs.

= ℣ 38. Habacuc ii. 4.—Romans i. 17.—Galatians iii. 11.

CHAP. XI.

What faith is: its wonderful fruits and efficacy demonstrated in the fathers.

NOW faith is, the substance of things to be hoped 1
for, the evidence of things that appear not. * For by 2
this the ancients obtained a testimony.

By faith we understand that the world was framed 3
by the word of God; that from invisible things visible
things might be made.

By faith Abel offered to God a sacrifice exceeding 4
that of Cain, by which he obtained a testimony that he
was just, God giving testimony to his gifts, and by it
he being dead yet speaketh. * By faith Henoch was 5
translated, that he should not see death, and he was
not found, because God had translated him; for before
his translation he had testimony that he pleased God.
* But without faith it is impossible to please God. For 6
he that cometh to God, must believe that he is, and is
a rewarder to them that seek him.

By faith Noe having received an answer concerning 7
those things which as yet were not seen, moved with
fear, framed the ark for the saving of his house, by the
which he condemned the world; and was instituted
heir of the justice which is by faith.

By faith he that is called Abraham, obeyed to go out 8
into a place which he was to receive for an inheritance;
and he went out, not knowing whither he went. * By 9
faith he abode in the land, dwelling in cottages, with
Isaac and Jacob the coheirs of the same promise. * For 10

= ℣ 3. Genesis i. 3.
= ℣ 4. Genesis iv. 4.—Matthew xxiii. 35.
= ℣ 5. Genesis v. 24.—Ecclesiasticus xliv. 16.
= ℣ 7. Genesis vi. 14.—Ecclesiasticus xliv. 17.
℣ 8. *He that is called Abraham;* or, Abraham being called.
= ℣ 8. Genesis xii. 1.

he looked for a city that hath foundations, whose builder and maker is God.

11 By faith Sara also herself, being barren, received strength to conceive seed, even past the time of age; because she believed that he was faithful who had
12 promised. * For which cause there sprung even from one (and him as good as dead) as the stars of Heaven in multitude, and as the sand which is by the sea-shore innumerable.

13 All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and stran-
14 gers on the earth. * For they that say these things, do
15 signify that they seek a country. * And truly if they had been mindful of that from whence they came out,
16 they had doubtless time to return. * But now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered Isaac, and he that had received the promises, offered up his
18 only begotten son; * to whom it was said, In Isaac
19 shall thy seed be called; * accounting that God is able to raise up even from the dead: whereupon also he received him for a parable.

20 By faith also of things to come, Isaac blessed Jacob and Esau.

21 By faith Jacob dying blessed each of the sons of Joseph; and adored the top of his rod.

= ℣ 11. Genesis xvii. 19.
= ℣ 17. Genesis xxii. 1.—Ecclesiasticus xliv. 21.
= ℣ 18. Genesis xxi. 12.—Romans ix. 7.
℣ 19. *For a parable*; that is, as a figure of Christ, slain and coming to life again.
= ℣ 20. Genesis xxvii. 27.—xxxix. 40.
= ℣ 21. Genesis xlviii. 15.—xlvii. 31.
℣ 21. *Adored the top of his rod.* The apostle here follows the ancient Greek bible of the seventy interpreters (which translates in this

By faith Joseph, when he was dying, made mention 22
of the going out of the children of Israel, and gave
commandment concerning his bones.

By faith Moses, when he was born, was hid three 23
months by his parents, because they saw he was a comely
babe; and they feared not the king's edict.

By faith Moses, when he was grown up, denied him- 24
self to be the son of Pharao's daughter, *rather choosing 25
to be afflicted with the people of God, than to have the
pleasure of sin for a time, *esteeming the reproach of 26
Christ greater riches than the treasure of the Egyp-
tians; for he looked unto the reward. *By faith he 27
left Egypt, not fearing the fierceness of the king; for
he endured as seeing him that is invisible. *By faith 28
he celebrated the Pasch, and the shedding of the blood;
that he, who destroyed the first-born, might not touch
them. *By faith they passed through the red sea, as 29
by dry land; which the Egyptians attempting were
swallowed up.

By faith the walls of Jerico fell down, by the going 30
round them seven days.

By faith Rahab the harlot perished not with the un- 31
believers, receiving the spies with peace.

And what shall I yet say? For the time would fail 32
me to tell of Gedeon, Barac, Sampson, Jephte, David,
Samuel, and the prophets: *"who by faith conquered 33

manner. Gen. 47. ℣ 31.) and alleges this fact of Jacob, in paying a relative honour and veneration to the top of the rod or sceptre of Joseph, as to a figure of Christ's sceptre and kingdom, as an instance and argument of his faith. But others who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff:* as if this circumstance of leaning upon his staff were any argument of Jacob's faith, or worthy the being thus particularly taken notice of by the Holy Ghost.

= ℣ 22. Genesis l. 23.
= ℣ 23. Exodus ii. 2.—i. 17.
= ℣ 24. Exodus ii. 11.
= ℣ 28. Exodus xii. 21.
= ℣ 29. Exodus xiv. 22.
= ℣ 30. Josue vi. 20.
= ℣ 31. Josue ii. 3.—James ii. 25.
℣ 33—39. Many Martyrs.

kingdoms, wrought justice, obtained promises, stopped
34 the mouths of lions, * quenched the violence of fire,
escaped the edge of the sword, recovered strength from
weakness, became valiant in battle, put to flight the
35 armies of foreigners: * women received their dead
raised to life again. But others were racked, not ac-
cepting deliverance, that they might find a better re-
36 surrection: * and others had trial of mockeries and
37 stripes, moreover also of bands and prisons; * they
were stoned, they were cut asunder, they were tempted,
they were put to death by the sword, they wandered
about in sheep-skins, in goat-skins, being in want,
38 distressed, afflicted: * of whom the world was not wor-
thy: wandering in deserts, in mountains, and in dens,
39 and in caves of the earth. * And all these being ap-
proved by the testimony of faith," received not the
40 promise, * God providing some better thing for us,
that they should not be perfected without us.

CHAP. XII.

Exhortation to constancy under their crosses. The danger of abusing the grace of the New Testament.

1 AND therefore we also having so great a cloud of
witnesses over our head, laying aside every weight and
sin which surrounds us, let us run by patience to the
2 fight proposed to us: * looking on Jesus the author
and finisher of faith, who having joy set before him,
endured the cross, despising the shame, and now sitteth
on the right hand of the throne of God.
3 For, think diligently upon him that endured such
opposition from sinners against himself; that you be
4 not wearied, fainting in your minds. * for you have
5 not yet resisted unto blood, striving against sin; * and

= ℣ 1. Romans vi. 4.—Ephesians iv. 22.—Colossians iii. 8.— 1st Peter ii. 1.—iv. 2.
= ℣ 5. Prov. iii. 11.—Apoc. iii. 19.

you have forgotten the consolation, which speaketh to you, as unto children, saying: My son, neglect not the discipline of the Lord; neither be thou wearied whilst thou art rebuked by him. * For whom the Lord 6
loveth, he chastiseth; and he scourgeth every son whom he receiveth.

Persevere under discipline. God dealeth with you 7
as with *his* sons: for what son is there, whom the father doth not correct? * But if you be without chastise- 8
ment, whereof all are made partakers; then are you bastards, and not sons. * Moreover we have had fathers 9
of our flesh for instructors, and we reverenced them: shall we not much more obey the Father of spirits, and live? * And they indeed for a few days, according 10
to their own pleasure instructed us; but he, for our profit, that we might receive his sanctification. * Now 11
all chastisement for the present indeed seemeth not to bring with it joy, but sorrow; but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice.

Wherefore lift up the hands which hang down, and 12
the feeble knees; * and make straight steps with your 13
feet, that no one, halting, may go out of the way, but rather be healed. * Follow peace with all men, and 14
holiness, without which no man shall see God: * look- 15
ing diligently lest any man be wanting to the grace of God; lest any root of bitterness springing up do hinder, and by it many be defiled; * lest there be any forni- 16
cator, or profane person as Esau, who for one mess sold his first birth-right; * for know ye, that afterwards 17
when he desired to inherit the benediction, he was re-

= ℣. 14. Romans xii. 18.
= ℣ 16. Genesis xxv. 33.
℣ 17. *He found*, &c. that is, he found no way to bring his father to repent, or change his mind, with relation to his having given the benediction to his younger brother Jacob.
= ℣ 17. Genesis xxvii. 38.

jected; for he found no place of repentance, although with tears he had sought it.

18 For you are not come to a mountain that might be touched, and a burning fire, and a whirlwind, and
19 darkness and storm, * and the sound of a trumpet, and the voice of words, which they that heard excused themselves, that the word might not be spoken to them:
20 * for they did not endure that which was said, And if so much as a beast shall touch the mount, it shall be
21 stoned. * And so terrible was that which was seen;
22 Moses said: I am frighted and tremble. * But you are come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of
23 many thousands of angels, * and to the church of the first-born, who are written in the heavens, and to God the judge of all, and to the spirits of the just made
24 perfect, * and to Jesus the mediator of the new testament, and to the sprinkling of blood which speaketh better than that of Abel.

25 See that you refuse him not that speaketh. For if they escaped not who refused him that spoke upon earth: much more shall not we, if we turn away from
26 him that speaketh to us from heaven. * Whose voice then moved the earth; but now he promiseth, saying: Yet once more, and I will move not only the earth,
27 but heaven also. * And in that he saith, Yet once more, he signifieth the translation of the moveable things as made, that those things may remain which are im-
28 moveable. * Therefore receiving an immoveable kingdom, we have grace: whereby let us serve pleasing
29 God, with fear and reverence. * For our God is a consuming fire.

= ℣ 18. Exodus xix. 12.—xx. 21.
= ℣ 20. Exodus xix. 13.
= ℣ 26. Aggeus ii. 7.
= ℣ 29. Duteronomy iv. 24.

CHAP. XIII.

Divers admonitions and exhortations.

LET the charity of the brotherhood abide in you. 1
* And hospitality do not forget, for by this some, being 2
not aware of it, have entertained angels. * Remember 3
them that are in bands, as if you were bound with them;
and them that labour, as being yourselves also in the
body. * Marriage honourable in all, and the bed un- 4
defiled: for, fornicators and adulterers God will judge.
* Let your manners be without covetousness, contented 5
with such things as you have; for he hath said: I will
not leave thee, neither will I forsake thee. * So that 6
we may confidently say: The Lord is my helper; I
will not fear what man shall do to me.

" Remember your prelates, who have spoken the word 7
of God to you: whose faith follow, considering the end
of their conversation. * Jesus Christ yesterday, and to- 8
day, and the same for ever. * Be not led away with 9
various and strange doctrines. For it is best that the
heart be established with grace, not with meats; which
have not profited those that walk in them.

We have an altar, whereof they have no power to eat 10
who serve the tabernacle. * For the bodies of those 11
beasts, whose blood is brought into the holies by the
high-priest for sin, are burned without the camp.
* Wherefore Jesus also, that he might sanctify the 12
people by his own blood, suffered without the gate.
* Let us go forth therefore to him without the camp, 13

= ℣ 1. Romans xii. 13.—1st Peter iv. 9.—Genesis xviii. 3.—xix 2.

℣ 4. *Or let marriage be honourable in all.* It is a warning to married people, not to abuse the sanctity of their state, by any liberties, or irregularities contrary thereunto.

= ℣ 5. Josue i. 5.

= ℣ 6. Psalm cxvii. 6.

℄ ℣ 7—17. Bishop and Confessor.

= ℣ 11. Leviticus xvi. 27.

14 bearing his reproach. * For we have not here a lasting
15 city, but we seek one that is to come. * By him therefore let us offer the sacrifice of praise always to God, that is to say, the fruit of lips confessing to his name.
16 And do not forget to do good and to impart; for by
17 such sacrifices God's favour is obtained. * Obey your prelates, and be subject to them: for they watch as being to render an account of your souls," that they may do this with joy, and not with grief, for this is not
18 expedient for you. * Pray for us: for we trust we have a good conscience, being willing to behave ourselves
19 well in all things. * And I beseech you the more to do this, that I may be restored to you the sooner.
20 * And may the God of peace, who brought again from the dead the great pastor of the sheep, our Lord Jesus
21 Christ, in the blood of the everlasting testament, * fit you in all goodness, that you may do his will: doing in you that which is well-pleasing in his sight, through Jesus Christ, to whom is glory for ever and ever. Amen.
22 And I beseech you, brethren, that you suffer this word of consolation. For I have written to you in
23 few words. * Know ye, that our brother Timothy is set at liberty; with whom (if he comes shortly) I will see
24 you. * Salute all your prelates, and all the saints. The
25 brethren from Italy salute you. * Grace be with you all. Amen.

℣ 13. *His reproach.* His cross. | = ℣ 14. Micheas ii. 10.

THE

CATHOLIC EPISTLE

OF ST. JAMES THE APOSTLE.

CHAP. I.

The benefit of tribulations. Prayer with faith. God is the author of all good, but not of evil. We must be slow to anger; and not hearers only, but doers of the word. Of bridling the tongue, and of clean religion.

JAMES the servant of God, and of our Lord Jesus 1
Christ, to the twelve tribes which are scattered abroad, greeting.

" My brethren, count it all joy, when you shall fall 2
into divers temptations; * knowing that the trying of 3
your faith worketh patience. * And patience hath a per- 4
fect work; that you may be perfect and entire, failing in nothing. * But if any of you want wisdom, let him ask 5
of God, who giveth to all men abundantly, and upbraideth not; and it shall be given him. * But let him 6
ask in faith, nothing wavering: for he that wavereth, is like a wave of the sea, which is moved and carried about by the wind; * therefore let not that man think 7
that he shall receive any thing of the Lord. * A double 8
minded man is inconstant in all his ways.

But let the brother of low condition glory in his ex- 9
altation; * and the rich, in his being low, because as 10

℣ 2—12. Of a Martyr.
= ℣ 3. Romans v. 3.
= ℣ 6. Matthew vii. 7.—xxi. 22.—Mark xi. 24.—Luke xi. 9.—John xiv. 13.—xvi. 23, 24.
= ℣ 10. Ecclesiasticus xiv. 18.—Isa. xl. 6.—1st Pet. 1. 24.

11 the flower of the grass shall he pass away: * for the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished; so also shall the rich man fade
12 away in his ways. * "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him."
13 Let no man, when he is tempted, say that he is tempted by God: for God is not a tempter of evils;
14 and he tempteth no man. * But every man is tempted by his own concupiscence, being drawn away and al-
15 lured. * Then when concupiscence hath conceived, it bringeth forth sin; but sin, when it is completed, begetteth death.
16 Do not err therefore, my dearest brethren. * "Every
17 best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom there is
18 no change, nor shadow of alteration. * For of his own will hath he begotten us by the word of truth, that we
19 might be some beginning of his creature." * You know, my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger.
20 *For the anger of man worketh not the justice of God.
21 Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the en-
22 grafted word, which is able to save your souls." * "But be ye doers of the word, and not hearers only, deceiv-
23 ing your own selves. * For if a man be a hearer of the word, and not a doer; he shall be compared to a man
24 beholding his natural countenance in a glass; * for he

☩ ℣ 12. Job. v. 17.
℣ 12—18. Bishop and Martyr.
℣ 17—21. IV Sunday after Easter.
℣ 18. *Some beginnings*; that is, a kind of first-fruits of his creatures.
☩ ℣ 19. Proverbs xvii. 27.
☩ ℣ 22. Matt. vii. 24.—Rom. ii. 13.
℣ 22—27. V Sund. after Easter.

beheld himself, and went his way, and presently forgot what manner of man he was. * But he that hath looked 25
into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. * And 26
if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. * Religion clean and undefiled before 27
God and the Father, is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world."

CHAP. II.

Against respect of persons. The danger of transgressing one point of the law. Faith is dead without works.

MY brethren, have not the faith of our Lord Jesus 1
Christ of glory with respect of persons. * For if there 2
shall come into your assembly a man having a golden ring in fine apparel, and there shall come in also a poor man in mean attire; * and you have respect to 3
him that is clothed with the fine apparel, and shall say to him, Sit thou here well; but say, to the poor man, Stand thou there; or sit under my foot-stool: * do you not judge within yourselves, and are become 4
judges of unjust thoughts? * Hearken, my dearest 5
brethren; * hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him? * But you have 6
dishonoured the poor man. Do not the rich oppress you by might, and do not they draw you before the

℣ 1. *With respect of persons.* The meaning is, that, in matters relating to faith, the administering of the sacraments, and other spiritual functions in God's church, there should be no respect of persons: but that the souls of the poor should be as much regarded as those of the rich.

= ℣ 1. Leviticus xix. 15.—Deuteronomy i. 17.—xvi. 19.—Proverbs xxiv. 23.—Ecclesiasticus xlii. 1.

judgment seats? *Do not they blaspheme the good
name that is invoked upon you? * If then you fulfil
the royal law, according to the scriptures, Thou shalt
love thy neighbour as thyself, you do well: * but if you
have respect to persons, you commit sin, being reproved
by the law as transgressors. * And whosoever shall
keep the whole law, but offend in one *point*, is become
guilty of all. * For he that said, Thou shalt not commit
adultery, said also, thou shalt not kill. Now, if thou do
not commit adultery, but shalt kill, thou art become
a transgressor of the law. * So speak ye, and so do,
as being to be judged by the law of liberty. * For
judgment without mercy to him that hath not done
mercy: and mercy exalteth itself above judgment.
What shall it profit, my brethren, if a man say he
hath faith, but hath not works? Shall faith be able to
save him? * And if a brother or sister be naked, and
want daily food, * and one of you say to them, Go in
peace, be you warmed and filled; yet give them not
those things that are necessary for the body: what
shall it profit? * So faith also, if it have not works, is
dead in itself. * But some man will say: Thou hast
faith, and I have works: shew me thy faith without
works; and I will shew thee by works my faith. * Thou
believest that there is one God; thou dost well: the
devils also believe and tremble. * But wilt thou know,
O vain man, that faith without works is dead? * Was
not Abraham our father justified by works, offering up

= ℣ 8. Leviticus xix. 18.—Matthew xxii. 39.—Mark xii. 31.—Romans xiii. 9.—Galatians v. 14.

= ℣ 9. Leviticus xix. 15.—James ii. 1.

℣ 10. *Guilty of all*; that is, he becomes a transgressor of the law, in such manner, that the observing of all other points will not avail him to salvation: for he despises the lawgiver; and breaks through the great and general commandment of charity, which is the fulfilling of the whole law.

= ℣ 10. Deut. i. 18.—Matt. v. 19.

= ℣ 15. 1st John iii. 17.

= ℣ 21. Genesis xxii. 9.

Isaac his son upon the altar? * Seest thou that faith 22
did co-operate with his works; and by works faith was
made perfect? * And the scripture was fulfilled, say- 23
ing: Abraham believed God, and it was reputed to
him to justice, and he was called the friend of God.
* Do you see that by works a man is justified, and not 24
by faith only? * And in like manner also Rahab the 25
harlot, was not she justified by works, receiving the
messengers, and sending them out another way; * for 26
even as the body without the spirit is dead, so also faith
without works is dead.

CHAP. III.

Of the evils of the tongue. Of the differences between the earthly and heavenly wisdom.

BE ye not many masters, my brethren, knowing 1
that you receive the greater judgment. * For in many 2
things we all offend. If any man offend not in word,
the same is a perfect man; he is able also with a bridle
to lead about the whole body. * For if we put bits into 3
the mouths of horses that they may obey us, and we
turn about their whole body. * Behold also ships, 4
whereas they are great, and are driven by strong winds,
yet are they turned about with a small helm, wither-
soever the force of the governor willeth. * So the 5
tongue also is indeed a little member, and boasteth
great things. Behold how small a fire what a great
wood it kindleth? * And the tongue is a fire, a world 6
of iniquity. The tongue is placed among our members,
which defileth the whole body, and inflameth the wheel
of our nativity, being set on fire by hell. * For every 7
nature of beasts, and of birds, and of serpents, and of

= ℣ 23. Genesis xv. 6.—Romans iv. 3.—Galatians iii. 6.

= ℣ 25. Josue ii. 4.—vi. 17.—Hebrews xi. 31.

= ℣ 1. Matthew xxiii. 8.

the rest, is tamed and hath been tamed by the nature
8 of man: * but the tongue no man can tame; an un-
9 quiet evil, full of deadly poison. * By it we bless God and the Father; and by it we curse men, who are
10 made after the likeness of God. * Out of the same mouth proceedeth blessing and cursing. My brethren,
11 these things ought not so to be. * Doth a fountain send forth, out of the same hole, sweet and bitter water?
12 * Can the fig-tree, my brethren, bear grapes? or the vine, figs? So neither can the salt water yield sweet.
13 Who is a wise man and endued with knowledge among you? Let him show, by a good conversation,
14 his work in the meekness of wisdom. * But if you have bitter zeal, and there be contentions in your hearts,
15 glory not and be not liars against the truth: * for this is not wisdom, descending from above; but earthly,
16 sensual, devilish. * For where envying and contention
17 is, there is inconstancy, and every evil work. * But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judge-
18 ing, without dissimulation. * And the fruit of justice is sown in peace, to them that make peace.

CHAP. IV.

The evils that flow from yielding to concupiscence, and being friends to this world. Admonitions against pride, detraction, &c.

1 FROM whence are wars and contentions among you? Are they not hence? From your concupiscences,
2 which war in your members? * You covet, and have not; you kill, and envy, and cannot obtain; you contend and war, and you have not, because you ask not.
3 * You ask, and receive not, because you ask amiss, that you may consume it on your concupiscences.

* Adulterers, know you not that the friendship of this 4
world, is the enemy of God? Whosoever therefore will
be a friend of this world, becometh an enemy of God.
* Or do you think that the scripture saith in vain: To 5
envy doth the spirit covet which dwelleth in you? * But 6
he giveth greater grace. Wherefore he saith: God
resisteth the proud and giveth grace to the humble.

Be subject therefore to God; but resist the devil, 7
and he will fly from you. * Draw nigh to God, and he 8
will draw nigh to you. Cleanse your hands, ye sinners;
and purify your hearts, ye double minded. * Be afflicted, 9
and mourn, and weep: let your laughter be turned
into mourning, and your joy, into sorrow. * Be hum- 10
bled in the sight of the Lord; and he will exalt you.
* Detract not one another, my brethren. He that de- 11
tracteth his brother, or he that judgeth his brother,
detracteth the law, and judgeth the law. But if thou
judge the law, thou art not a doer of the law, but a
judge. * There is one law-giver and judge, that is able 12
to destroy and to deliver. * But who art thou that 13
judgest thy neighbour?

Behold, now you that say, To-day or to-morrow we
will go into such a city, and there we will spend a
year, and will traffic, and make our gain; * whereas 14
you know not what shall be on the morrow. * For 15
what is your life? It is a vapour which appeareth for
a little while, and afterwards shall vanish away. For
that you should say: If the Lord will, and, If we shall
live, we will do this or that. * But now you rejoice in 16
your arrogancies. All such rejoicing is wicked. * To 17
him therefore who knoweth to do good, and doth it not,
to him it is sin.

= ℣ 6. Proverbs iii. 34.—1st Peter v. 5.
= ℣ 10. 1st Peter v. 6.
= ℣ 13. Romans xiv. 4.

CHAP. V.

A wo to the rich that oppress the poor. Exhortations to patience, and to avoid swearing. Of the anointing the sick, confession of sins, and fervour in prayer.

1 GO to, now ye rich men, weep and howl for your
2 miseries, which shall come upon you. * Your riches are
3 corrupted; and your garments are moth-eaten. * Your gold and silver is cankered; and the rust of them shall be for a testimony against you, and shall eat your flesh like fire. You have stored up to yourselves wrath
4 against the last days. * Behold the hire of the labourers, who have reaped down your fields, which by fraud has been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sa-
5 baoth. * You have feasted upon earth, and in riotousness you have nourished your hearts in the day of
6 slaughter. * You have condemned and put to death the just one, and he resisted you not.
7 Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, patiently bearing till he re-
8 ceive the early and the latter. * Be you therefore also patient, and strengthen your hearts, for the coming of
9 the Lord is at hand. * Grudge not, brethren, one against another, that you may not be judged. Behold, the judge
10 standeth before the door. * Take, my brethren, for an example of suffering evil, of labour and patience, the
11 prophets, who spoke in the name of the Lord: * behold we account them blessed who have endured. You have heard of the patience of Job, and you have seen the end of the Lord, that the Lord is merciful and
12 compassionate. * But above all things, my brethren, swear not, neither by heaven, nor by the earth, nor by

= ℣ 12. Matthew v. 34.

any other oath. But let your speech be, Yea, yea; No, no; that you fall not under judgment.

"Is any of you sad? Let him pray: is he cheerful in 13
mind? Let him sing. *Is any man sick among you? 14
Let him bring in the priests of the church; and let them pray over him, anointing him with oil in the name of the Lord. *And the prayer of faith shall save the sick 15
man, and the Lord shall raise him up; and if he be in sins, they shall be forgiven him. *"Confess therefore 16
your sins one to another, and pray one for another, that you may be saved;" for the continual prayer of a just man availeth much. *Elias was a man passable like 17
unto us: and with prayer he prayed that it might not rain upon the earth; and it rained not for three years and six months. *And he prayed again; and the heaven 18
gave rain, and the earth brought forth her fruit.

My brethren, if any of you err from the truth, and 19
one convert him; *he must know, that he who causeth 20
a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins."

℣ 13—16. For the sick.

℣ 14. *Let him bring in*, &c. A plain warrant of scripture for the sacrament of extreme unction.

℣ 16—20. Rogation days.

℣ 16. *Confess your sins one to another.* That is, to the priests of the church, whom, ℣. 14, he had ordered to be called for, and brought in to the sick.

= ℣ 17. 3d Kings xvii. 1.—Luke iv. 25.

THE

FIRST EPISTLE

OF ST. PETER THE APOSTLE.

CHAP. I.

He gives thanks to God for the benefit of our being called to the true faith, and to eternal life; into which we are to enter by many tribulations. He exhorts to holiness of life; considering the holiness of God, and our redemption by the blood of Christ.

1 "PETER an apostle of Jesus Christ, to the strangers dispersed through Pontus, Galatia, Cappadocia,
2 Asia, and Bythynia, elect, * according to the foreknowledge of God the Father, unto the sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace be multiplied.

3 "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy hath regenerated us unto a lively hope, by the resurrection of
4 Jesus Christ from the dead, * unto an inheritance incorruptible, and undefiled, and that cannot fade, re-
5 served in heaven for you, * who by the power of God are kept by faith unto salvation, ready to be revealed
6 in the last time. * Wherein you shall greatly rejoice, if now you must be for a little time made sorrowful in
7 divers temptations; * that the trial of your faith (much more precious than gold which is tried by the fire)

℣ ℣ 1—7. Chair of St. Peter, 18 January. | = ℣ 3. 2d Cor. i. 3.—Ephes. i. 3. ℣ ℣ 3—7. Many Martyrs.

may be found unto praise, and glory, and honour at the appearing of Jesus Christ;" * whom having not seen, 8
you love; in whom also now though you see him not you believe; and believing shall rejoice with joy unspeakable and glorified; * receiving the end of your 9
faith, even the salvation of your souls. * Of which 10
salvation the prophets have inquired and diligently searched, who prophesied of the grace to come in you; * searching what or what manner of time the spirit of 11
Christ in them did signify, when it foretold those sufferings that are in Christ, and the glories that should follow: * to whom it was revealed, that not to them- 12
selves, but to you they ministered those things, which are now declared to you by them that have preached the gospel to you, the Holy Ghost being sent down from heaven, on whom the angels desire to look.

Wherefore having the loins of your mind girt up, 13
being sober, trust perfectly in that grace which is offered you in the revelation of Jesus Christ; * as children of 14
obedience, not fashioned according to the former desires of your ignorance; * but according to him that hath 15
called you, who is Holy, be you also in all manner of conversation holy; * because it is written: You shall 16
be holy, for I am holy. * And if you invoke as Father, 17
him who without respect of persons judgeth according to every one's work, converse in fear during the time of your sojourning here; * knowing that you were not 18
redeemed with corruptible things, as gold or silver, from your vain conversation of the tradition of your fathers, * but with the precious blood of Christ, as of a lamb 19
unspotted and undefiled; * foreknown indeed before 20
the foundation of the world, but manifested in the last

= ℣ 16. Leviticus xi. 44.—xix. 2.—xx. 7.
= ℣ 17. Deuteronomy x. 17.—Romans ii. 11.—Galat. ii. 6.
= ℣ 19. 1st Corinthians vi. 20.—vii. 23. Hebrews ix. 14.—1st John i. 7.—Apocalypse i. 5.

21 times, for you, * who through him are faithful in God,
who raised him up from the dead, and hath given him
glory, that your faith and hope might be in God.
22 * Purifying your souls in the obedience of charity,
with a brotherly love, from a sincere heart, love one
23 another earnestly: * being born again, not of corrup-
tible seed, but incorruptible, by the word of God, who
24 liveth and remaineth for ever. * For all flesh is as grass,
and all the glory thereof as the flower of grass; the
grass is withered, and the flower thereof is fallen away.
25 * But the word of the Lord endureth for ever, and this
is the word which by the gospel hath been preached
unto you.

CHAP. II.

We are to lay aside all guile, and go to Christ, the living stone: and as being now his people, walk worthily of him, with submission to superiors, and patience under sufferings.

1 " WHEREFORE laying away all malice, and all
guile, and dissimulations, and envies, and all detrac-
2 tions, * as new-born babes, desire the rational milk
without guile, that thereby you may grow unto salva-
3 tion; * if so be you have tasted that the Lord is sweet.
4 * Unto whom coming, as to a living stone, rejected
indeed by men, but chosen and made honourable by
5 God, * be you also as living stones built up, a spiritual
house, a holy priesthood, to offer up spiritual sacrifices,
6 acceptable to God by Jesus Christ. * Wherefore it is
said in the scripture: Behold I lay in Sion a chief
corner-stone, elect, precious; and he that shall believe

= ℣ 24. Ecclesiasticus xiv. 18.—Isaias xl. 6.—James i. 10.
= ℣ 1. Romans vi. 4.—Ephesians iv. 22.—Colossians iii. 8.—Hebrews xii. 1.
℣ ℣ 1—10. Saturday in Easter week.
= ℣ 6. Isaias xxviii. 16.—Romans ix. 33.

in him, shall not be confounded. *To you therefore 7
that believe, he is honour: but to them that believe
not, the stone which the builders rejected, the same is
made the head of the corner; *and a stone of stumbling, 8
and a rock of scandal, to them who stumble at the word,
neither do believe, whereunto also they are set. *But 9
you are a chosen generation, a kingly priesthood, a
holy nation, a purchased people; that you may de-
clare his virtues, who hath called you out of darkness
into his marvellous light: *who in time past were not 10
a people, but are now the people of God; who had not
obtained mercy, but now have obtained mercy."

"Dearly beloved, I beseech you as strangers and 11
pilgrims, to refrain yourselves from carnal desires which
war against the soul, *having your conversation good 12
among the Gentiles; that whereas they speak against
you as evil doers, they may by the good works which
they shall behold in you, glorify God in the day of vi-
sitation. *Be ye subject therefore to every human crea- 13
ture for God's sake, whether it be to the king as excel-
ling, *or to governors as sent by him for the punish- 14
ment of evil doers, and for the praise of the good:
*for so is the will of God, that by doing well you may 15
put to silence the ignorance of foolish men; *as free, 16
and not as making liberty a cloak for malice, but as the
servants of God. *Honour all men; love the brother- 17
hood; fear God; honour the king.

Servants be subject to your masters with all fear, not 18
only to the good and gentle, but also to the froward."
*For this is thanks-worthy, if for conscience towards 19

℣ 7. Psalm cxvii. 22.—Isaias viii. 14.—Matthew xxi. 42.—Acts iv. 11.
℣ 10. Osee ii. 24.—Rom. ix. 25.
℣ 11—18. III Sunday after Easter.
℣ 11. Romans xiii. 14.—Galatians v. 16.
℣ 13. Romans xiii. 1.
℣ 17. Romans xii. 10.
℣ 18. Ephesians vi. 5.—Colossians iii. 22.—Titus ii. 9.

20 God a man endure sorrows, suffering wrongfully. * For
what glory is it, if committing sin and being buffeted
for it, you endure? But if doing well you suffer pa-
21 tiently, this is thanks worthy before God. * For unto this
are you called; "because Christ also suffered for us,
leaving you an example that you should follow his
22 steps: * who did no sin, neither was guile found in his
23 mouth: * who, when he was reviled, did not revile;
when he suffered, he threatened not; but delivered
24 himself to him that judged him unjustly: * who his
own self bore our sins in his body upon the tree; that
we being dead to sins, should live to justice: by whose
25 stripes you were healed. * For you were as sheep going
astray, but you are now converted to the shepherd and
bishop of your souls."

CHAP. III.

How wives are to behave to their husbands: what ornaments they are to seek. Exhortations to divers virtues.

1 IN like manner also let wives be subject to their
husbands; that if any believe not the word, they may
be won without the word, by the conversation of the
2 wives, * considering your chaste conversation with fear.
3 * Whose adorning let it not be the outward plaiting of
the hair, or the wearing of gold, or the putting on of
4 apparel; * but the hidden man of the heart in the in-
corruptibility of a quiet and a meek spirit, which is rich
5 in the sight of God. * For after this manner heretofore
the holy women also, who trusted in God, adorned
themselves, being in subjection to their own husbands:
6 * as Sara obeyed Abraham, calling him, lord; whose
daughters you are, doing well, and not fearing any

℣ ℣ 21—25. II Sund. after Easter.
= ℣ 22. Isaias liii. 9.
= ℣ 24. Isaias liii. 5.—1st John iii. 5.
= ℣ 1. Ephesians v. 22.—Colossians iii. 18.
= ℣ 3. 1st. Timothy ii. 9.
= ℣ 6. Genesis xviii. 12.

disturbance. * Ye husbands likewise dwelling with them 7
according to knowledge, giving honour to the female
as to the weaker vessel, and as to the co-heirs of the
grace of life; that your prayers be not hindered.

" And, in fine, be ye all of one mind, having compas- 8
sion one of another, being lovers of the brotherhood,
merciful, modest, humble; *not rendering evil for evil, 9
nor railing for railing, but contrariwise, blessing; for
unto this are you called, that you may inherit a blessing.
* For he that will love life, and see good days, let him 10
refrain his tongue from evil, and his lips that they speak
no guile; * let him decline from evil, and do good; 11
let him seek after peace, and pursue it: * because the 12
eyes of the Lord are upon the just, and his ears unto
their prayers; but the countenance of the Lord upon
them that do evil things. * And who is he that can hurt 13
you, if you be zealous of good? * But if also you suffer 14
any thing for justice sake, blessed are ye. And be not
afraid of their fear, and be not troubled. * But sanctify 15
the Lord Christ in your hearts," being ready always to
satisfy every one that asketh you a reason of that hope
which is in you; * but with modesty and fear, having 16
a good conscience, that whereas they speak evil of you,
they may be ashamed who falsely accuse your good con-
versation in Christ. * For it is better doing well (if such 17
be the will of God) to suffer, than doing ill;

" Because Christ also died once for our sins, the 18
just for the unjust, that he might offer us to God, being
put to death indeed in the flesh, but enlivened in the
spirit. * In which also coming he preached to those 19

= ℣ 7. 1st Corinthians vii. 3.
℣ 8—15. V Sund. after Pent.
= ℣ 9. Proverbs xvii. 13—Romans xii. 17.—1st Thes. v. 15.
= ℣ 10. Psalm xxxiii. 13.
= ℣ 11. Isaias i. 16.—lix. 3.
= ℣ 14. Matthew v. 10.
= ℣ 16. 1st Peter ii. 12.
= ℣ 18. Rom. v. 6.—Heb. ix. 28.
℣ 18—22. Friday after Easter.
℣ 19. *Spirits in prison.* A proof of the middle state of souls.

20 spirits that were in prison; * which had been sometime incredulous, when they waited for the patience of God in the days of Noe, when the ark was a-building; wherein a few, that is, eight souls were saved by water.
21 * Whereunto baptism being of the like form, now saveth you also; not the putting away of the filth of the flesh, but the examination of a good conscience
22 towards God by the resurrection of Jesus Christ, * who is on the right hand of God," swallowing down death, that we might be made heirs of life everlasting; being gone into heaven, the angels and powers and virtues being made subject to him.

CHAP. IV.

Exhortations to cease from sin: to mutual charity; to do all for the glory of God; to be willing to suffer for Christ.

1 CHRIST therefore having suffered in the flesh, be you also armed with the same thought, for he that hath
2 suffered in the flesh, hath ceased from sins; * that now he may live the rest of his time in the flesh, not after the desires of men, but according to the will of
3 God. * For the time past is sufficient to have fulfilled the will of the Gentiles, for them who have walked in riotousness, lusts, excess of wine, revellings, banquet-
4 ings, and unlawful worshipping of idols. * Wherein they think it strange, that you run not with them into the same confusion of riotousness, speaking evil *of you:*
5 * who shall render account to him, who is ready to
6 judge the living and the dead. * For, for this cause was the gospel preached also to the dead; that they might be judged indeed according to men in the flesh,
7 but may live according to God in the Spirit. * But the end of all is at hand.

= ℣ 20. Genesis vii. 7.—Matthew xxiv. 37.—Luke xvii. 26.

= ℣ 2. Ephesians iv. 22.

"Be prudent therefore, and watch in prayers. * But 8
before all things have a constant mutual charity among
yourselves, for charity covereth a multitude of sins:
* using hospitality one towards another without mur- 9
muring: as every man hath received grace, ministering 10
the same one to another, as good stewards of the ma-
nifold grace of God. * If any man speak, *let him* 11
speak as the words of God; if any man minister, *let
him do it* as of the power, which God administereth:
that in all things God may be honoured through Jesus
Christ," to whom is glory and empire for ever and ever.
Amen.

Dearly beloved, think not strange the burning heat 12
which is to try you, as if some new thing happened to
you; * " but if you partake of the sufferings of Christ, 13
rejoice, that when his glory shall be revealed you may
also be glad with exceeding joy. * If you be reproached 14
for the name of Christ, you shall be blessed; for that
which is of the honour, glory, and power of God, and
that which is his Spirit resteth upon you. * But let none 15
of you suffer as a murderer, or a thief, or a railer, or a
coveter of other men's things: * but if as a Christian, 16
let him not be ashamed, but let him glorify God in this
name. * For the time is that judgment should begin 17
at the house of God. And if first at us, what shall be
the end of them that believe not the gospel of God?
* And if the just man shall scarcely be saved, where 18
shall the ungodly and the sinner appear? * Wherefore 19
let them also that suffer according to the will of God,
commend their souls in good deeds to the faithful
Creator."

℣ 7—11. Sund. after Ascension.
= ℣ 8. Proverbs x. 12.
= ℣ 9. Romans xii. 13.—Philippians ii. 14.—Heb. xiii. 2.
= ℣ 10. Rom. xii. 6.—1st Cor. iv. 2.
℣ 13—19. Martyr not Bishop.
℣ 18. *Scarcely;* That is, not without much labour and difficulty.
= ℣ 18. Proverbs xi. 31.

CHAP. V.

He exhorts both priests and laity to their respective duties, and recommends to all, humility and watchfulness.

1 "THE ancients therefore that are among you, I be-
seech, who am myself also an ancient and a witness of
the sufferings of Christ, as also a partaker of that glory
2 which is to be revealed in time to come, * feed the
flock of God which is among you, taking care of *it* not
by constraint, but willingly according to God; not for
3 filthy lucre's sake, but voluntarily; * neither as lording
it over the clergy, but being made a pattern of the
4 flock from the heart: * and when the prince of pastors
shall appear, you shall receive a never-fading crown of
glory.

5 In like manner ye young men be subject to the an-
cients. And do ye all insinuate humility one to an-
other, for God resisteth the proud, and to the humble
6 he giveth grace. * " Be you humbled therefore under
the mighty hand of God, that he may exalt you in the
7 time of visitation; * casting all your care upon him
8 for he hath care of you. * Be sober and watch; because
your adversary the devil, as a roaring lion, goeth about
9 seeking whom he may devour: * whom resist ye, strong
in faith; knowing that the same affliction befalls your
10 brethren who are in the world. * But the God of all
grace, who hath called us unto his eternal glory in
Christ Jesus, after you have suffered a little, will him-
self perfect you, and confirm you, and establish you.
11 * To him be glory and empire for ever and ever. Amen."
12 By Sylvanus, a faithful brother unto you, as I think,

℣ 1—11. St. Apollinaris, 23 July.
= ℣ 5. Romans xii. 10.—James iv. 6.
= ℣ 6. James iv. 10.
℣ 6—11. III Sunday after Pentecost.
= ℣ 7. Psalm liv. 23.—Matthew vi. 25.—Luke xii. 22.

I have written briefly; beseeching and testifying that this is the true grace of God, wherein you stand. *The church that is in Babylon, elected together with you, saluteth you, and so doth my son Mark. *Salute one another with a holy kiss. Grace be to all you who are in Christ Jesus. Amen. 13 14

THE SECOND EPISTLE OF ST. PETER THE APOSTLE.

CHAP. I.

He exhorts him to join all other virtues with their faith; in order to secure their salvation.

SIMON Peter servant and apostle of Jesus Christ, to them that have obtained equal faith with us in the justice of our God and Saviour Jesus Christ. *Grace to you and peace be accomplished in the knowledge of God and of Christ Jesus our Lord. 1 2

As all things of his divine power, which appertain to life and godliness, are given us, through the knowledge of him who hath called us by his own proper glory and virtue, *by whom he hath given us most great and precious promises, that by these you may be made partakers of the divine nature, flying the corruption of that concupiscence which is in the world: *and 3 4 5

you employing all care, minister in your faith virtue,
6 and in virtue knowledge, * and in knowledge abstinence, and in abstinence patience, and in patience
7 godliness, * and in godliness love of brotherhood, and
8 in love of brotherhood charity. * For if these things be with you, and abound, they will make you to be neither empty nor unfruitful in the knowledge of our
9 Lord Jesus Christ. * For he that hath not these things with him, is blind, and groping, having forgotten that he was purged from his old sins.

10 Wherefore, brethren, labour the more that by good works you may make sure your calling and election; for doing these things, you shall not sin at any time.
11 * For so an entrance shall be ministered to you abundantly into the everlasting kingdom of our Lord and
12 Saviour Jesus Christ. * For which cause I will begin to put you always in remembrance of these things, though indeed you know them and are confirmed in
13 the present truth. * But I think it meet as long as I am in this tabernacle, to stir you up by putting you in
14 remembrance: * being assured that the laying away of *this* my tabernacle is at hand, according as our Lord
15 Jesus Christ also hath signified to me. * And I will do my endeavour, that after my decease also, you may often have, whereby you may keep a memory of these things.

16 "For we have not followed cunningly devised fables, when we made known to you the power and presence of our Lord Jesus Christ, but having been made
17 eye-witnesses of his majesty. * For, he received from God the Father honour and glory, this voice coming down to him from the excellent glory: This is my

= ℣ 14. John xxi. 18.
= ℣ 16. 1st Corinthians i. 17.— ii. 1. 4.
℣ 16—19. Transfiguration, 6 August.
= ℣ 17. Matthew xvii. 5.

beloved Son in whom I have pleased myself; hear ye him. * And this voice we heard brought from heaven, 18
when we were with him in the holy mount. * And we 19
have the more firm prophetical word; whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:" * "understanding this first that no prophecy 20
of scripture is made by private interpretation. * For 21
prophecy came not by the will of man at any time; but the holy men of God spoke, inspired by the Holy Ghost.

CHAP. II.

He warns them against false teachers, and foretells their punishment.

BUT there were also false prophets among the 1
people, even as there shall be among you, lying teachers who shall bring in sects of perdition, and deny the Lord who bought them, bringing upon themselves swift destruction. * And many shall follow their riotousnesses, 2
through whom the way of truth shall be evil spoken of; * and through covetousness shall they with feigned 3
words make merchandize of you: whose judgment now of a long time lingereth not, and their perdition slumbereth not. * For if God spared not the angels that 4
sinned, but delivered them drawn down by infernal ropes to the lower hell, unto torments, to be reserved unto judgment; * and spared not the original world, but preserved Noe, the eighth person, the preacher of justice, bringing in the flood upon the world of the ungodly; * and reducing the cities of the Sodomites and 6
of the Gomorrhites into ashes, condemned them to be overthrown, making them an example to those that

= ℣ 20. 2d Timothy iii. 16.
= ℣ 4. Job iv. 18.—Jude 6.
= ℣ 5. Genesis vii. 1.
= ℣ 6. Genesis xix. 25.

7 should after act wickedly; *and delivered just Lot,
oppressed by the injustice and lewd conversation of the
8 wicked; *for in sight and hearing he was just, dwelling
among them, who from day to day vexed the just soul
with unjust works:
9 The Lord knoweth how to deliver the godly from
temptation, but to reserve the unjust unto the day of
10 judgment to be tormented; *and especially them who
walk after the flesh in the lust of uncleanness, and de-
spise government, audacious, self-willed, they fear not
11 to bring in sects, blaspheming; *whereas angels who
are greater in strength and power, bring not against
12 themselves a railing judgment. *But these men as
irrational beasts, naturally tending to the snare and to
destruction, blaspheming those things which they know
13 not, shall perish in their corruption, *receiving the
reward of *their* injustice, counting for a pleasure the
delights of a day: stains and spots, sporting themselves
14 to excess, rioting in their feasts with you; *having
eyes full of adultery and of sin that ceaseth not; al-
luring unstable souls, having their heart exercised with
15 covetousness, children of malediction: *leaving the
right way they have gone astray, having followed the
way of Balaam of Bosor, who loved the wages of ini-
16 quity; *but had a check of his madness; the dumb
beast used to the yoke, *which* speaking with man's
voice, forbade the folly of the prophet.
17 These are fountains without water, and clouds tossed
with whirlwinds, to whom the mist of darkness is re-
18 served. *For speaking proud words of vanity, they al-
lure by the desires of fleshly riotousness, those who for
19 a little while escape, such as converse in error: *pro-
mising them liberty, whereas they themselves are the

= ℣ 15. Jude 11.
= ℣ 16. Numbers xxii. 28.
= ℣ 17. Jude 12.
= ℣ 19. John viii. 34.—Rom. vi. 16.

slaves of corruption; for by whom a man is overcome, of the same also he is the slave. * For if flying from the 20
pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they *be* again intangled in them, and overcome; their latter state is become unto them worse than the former. * For it had been 21
better for them not to have known the way of justice, than after they have known it to turn back from that holy commandment which was delivered to them. * For, 22
that of the true proverb has happened to them: The dog is returned to his vomit; and, The sow that was washed, to her wallowing in the mire.

CHAP. III.

Against scoffers denying the second coming of Christ: he declares the sudden dissolution of this world; and exhorts to holiness of life.

BEHOLD this second epistle I write to you, my 1
dearly beloved, in which I stir up, by way of admonition, your sincere mind: * that you may be mindful of those 2
words which I told you before from the holy prophets, and of your apostles, of the precepts of the Lord and Saviour: * knowing this first, that in the last days there 3
shall come deceitful scoffers, walking after their own lusts, * saying: Where is his promise or his coming? 4
For since the time that the fathers slept, all things continue as they were from the beginning of the creation. * For this they are wilfully ignorant of, that the 5
heavens were before, and the earth, out of water and through water consisting by the word of God: * where- 6
by the world that then was, being overflowed with water, perished. * But the heavens and the earth which are 7
now, by the same word are kept in store, reserved unto

= ℣ 20. Hebrews vi. 4.—Matthew xii. 45.
= ℣ 22. Proverbs xxvi. 11.
= ℣ 3. 1st Timothy iv. 1.—2d Timothy iii. 1.—Jude 18.
= ℣ 4. Ezechiel xii. 27.

fire against the day of judgment and perdition of the
8 ungodly men. * But of this one thing be not ignorant,
my beloved, that one day with the Lord is as a thou-
9 sand years, and a thousand years as one day. * The
Lord delayeth not his promise, as some imagine: but
dealeth patiently for your sake, not willing that any
should perish, but that all should return to penance.
10 * But the day of the Lord shall come as a thief: in
which the heavens shall pass away with great violence,
the elements shall be melted with heat, and the earth
and the works which are in it, shall be burnt up.
11 Seeing then that all these things are to be dissolved,
what manner of people ought you to be in holy con-
12 versations and godliness, * looking for and hasting
unto the coming of the day of the Lord, by which the
heavens being on fire shall be dissolved, and the ele-
13 ments shall melt with the burning heat! * But we
look for new heavens and a new earth according to his
promises, in which justice dwelleth.
14 Wherefore, dearly beloved, seeing that you look
for these things, be diligent that ye may be found un-
15 defiled and unspotted to him in peace. * And account
the long suffering of our Lord salvation: as also our
most dear brother Paul, according to the wisdom given
16 him, hath written to you; * as also in all *his* epistles,
speaking in them of these things in which are certain
things hard to be understood, which the unlearned and
unstable wrest, as they do also the other scriptures, to
17 their own destruction. * You therefore, brethren, know-
ing these things before, take heed: lest being led aside
by the error of the unwise, you fall from your own
18 stedfastness. * But grow in grace and in the knowledge

= ℣ 10. 1st Thessalonians v. 2.—Apocalypse iii. 3.—xvi. 15.

= ℣ 13. Isaias lxv. 17.—lxvi. 22.—Apocalypse xxi. 1.

= ℣ 15. Romans ii. 4.

of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity. Amen.

THE FIRST EPISTLE OF ST. JOHN THE APOSTLE,

CHAP. I.

He declares that he has seen and heard of Christ, (who is the life eternal), to the end that we may have fellowship with God, and all good through him. Yet so if we confess our sins.

THAT which was from the beginning, which we 1
have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, * (for the life was manifested, and 2
we have seen, and do bear witness, and declare unto you the life eternal which was with the Father, and hath appeared to us) * that which we have seen and 3
have heard, we declare unto you, that you also may have fellowship with us, and our fellowship may be with the Father and with his Son Jesus Christ. * And 4
these things we write to you, that you may rejoice, and your joy may be full.

And this is the declaration which we have heard 5
from him, and declare unto you: That God is light, and in him there is no darkness. * If we say that we 6

= ℣ 5. John viii. 12.

have fellowship with him, and walk in darkness, we
7 lie, and do not the truth. * But if we walk in the light,
as he also is in the light, we have fellowship one with
another, and the blood of Jesus Christ his Son cleanseth
8 us from all sin. * If we say that we have no sin, we
9 deceive ourselves and the truth is not in us. * If we
confess our sins, he is faithful and just, to forgive us
10 our sins, and to cleanse us from all iniquity. * If we
say that we have not sinned, we make him a liar and
his word is not in us.

CHAP. II.

Christ is our advocate: we must keep his commandments, and love one another. We must not love the world, nor give ear to new teachers; but abide by the spirit of God in the church.

1 MY litttle children, these things I write to you, that
you may not sin. But if any man sin, we have an ad-
2 vocate with the Father, Jesus Christ the just: * and
he is the propitiation for our sins; and not for ours
3 only, but also for those of the whole world. * And by
this we know that we have known him, if we keep his
4 commandments. * He who saith, that he knoweth him,
and keepeth not his commandments, is a liar, and the
5 truth is not in him. * But he that keepeth his word,
in him in very deed the charity of God is perfected;
6 and by this we know that we are in him. * He that
saith he abideth in him, ought himself also to walk,
even as he walked.

7 Dearly beloved, I write not a new commandment
to you, but an old commandment which you had from
the beginning: the old commandment is the word
8 which you have heard. * Again a new commandment

= ℣ 7. Hebrews ix. 14.—1st. Peter i. 19.—Apocalypse i. 5.
= ℣ 8. 3d. Kings viii. 46.—2d Paralipomenon vi. 36.—Prov. xx. 9.—Ecclesiastes vii. 21.
= ℣ 8. John xiii. 34.—xv. 12.

I write unto you, which thing is true both in him and in you; because the darkness is passed, and the true light now shineth. * He that saith he is in the light, 9
and hateth his brother, is in darkness even until now.
* He that loveth his brother, abideth in the light, and 10
there is no scandal in him. * But he that hateth his 11
brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth; because the darkness hath blinded his eyes.

I write unto you, little children, because your sins 12
are forgiven you for his name's sake. * I write unto 13
you, fathers, because you have known him, who is from the beginning. I write unto you young men, because you have overcome the wicked one. * I write unto you, 14
babes, because you have known the Father. I write unto you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one. * Love not the world, nor the things 15
which are in the world. If any man love the world, the charity of the Father is not in him: * for all that is in 16
the world, is the concupiscence of the flesh, and the concupiscence of the eyes, and the pride of life; which is not of the Father, but is of the world. * And the 17
world passeth away and the concupiscence thereof: but he that doth the will of God, abideth for ever.

Little children, it is the last hour: and as you have 18
heard, that Antichrist cometh; even now there are become many Antichrists; whereby we know that it is the last hour. * They went out from us, but they were 19
not of us. For if they had been of us, they would no doubt have remained with us: but that they may be manifest, that they are not all of us. * But you have 20
the unction from the Holy one, and know all things. * I 21

= ℣ 10. 1st John iii. 14.
℣ 20. *Know all, things.* The true children of God's church, remaining in unity, under the gui-

have not written to you as to them that know not the truth, but as to them that know it; and that no lie is
22 of the truth. * Who is a liar, but he who denieth that Jesus is the Christ? This is Antichrist who denieth the
23 Father and the Son. * whosoever denieth the Son, the same hath not the Father. He that confesseth the
24 Son, hath the Father also. * As for you, let that which you have heard from the beginning, abide in you. If that abide in you, which you have heard from the beginning, you also shall abide in the Son and in the
25 Father. * And this is the promise which he hath promised us, life everlasting.
26 These things have I written to you, concerning
27 them that seduce you. * And as for you, let the unction, which you have received from him, abide in you. And you have no need that any man teach you; but as his unction teacheth you of all things, and is truth, and is
28 no lie: and as it hath taught you, abide in him. * And now little children abide in him: that when he shall appear, we may have confidence, and not be confounded
29 by him at his coming. * If you know that he is just, know ye, that every one also who doth justice, is born of him.

CHAP III.

Of the love of God to us: how we may distinguish the children of God, and those of the devil. Of loving one another, and of purity of conscience.

1 BEHOLD what manner of charity the Father hath bestowed upon us, that we should be called, and should be the sons of God. Therefore the world knoweth

dance of their lawful pastors, partake of the unction of the Holy Ghost, promised to the church and her pastors; and meet here with all necessary knowledge and instruction; so as to have no need to seek it elsewere, since it can be only found in that society of which they are members.

not us, because it knew not him. * Dearly beloved, we 2
are now the sons of God; and it hath not yet appeared
what we shall be. We know that when he shall ap-
pear, we shall be like to him, because we shall see him
as he is. * And every one that hath this hope in him, 3
sanctifieth himself, as he also is holy. * Whosoever 4
committeth sin, committeth also iniquity; and sin is
iniquity. * And you know that he appeared to take 5
away our sins; and in him there is no sin. * Whosoever 6
abideth in him, sinneth not; and whosoever sinneth,
hath not seen him, nor known him. * Little children, 7
let no man deceive you. He that doth justice, is just,
even as he is just. * He that committeth sin, is of the 8
devil: for the devil sinneth from the beginning. For
this purpose, the Son of God appeared, that he might
destroy the works of the devil. * Whosoever is born of 9
God, committeth not sin, for his seed abideth in him;
and he cannot sin because he is born of God. * In this 10
the children of God are manifest, and the children of
the devil. "Whosoever is not just, is not of God, nor
he that loveth not his brother: * for this is the decla- 11
ration, which you have heard from the beginning, that
you should love one another. * Not as Cain who was 12
of the wicked one, and killed his brother. And where-
fore did he kill him? Because his own works were
wicked: and his brother's, just.

"Wonder not, brethren, if the world hate you. * We 13
know that we have passed from death to life, because 14
we love the brethren. He that loveth not, abideth in
death: * whosoever hateth his brother, is a murderer; 15

℣ 4. *Iniquity* ἀνομία, transgression of the law.
= ℣ 5. Isa. liii. 9.—1st Pet. ii. 22.
℣ 6. *Sinneth not*, viz. mortally.
= ℣ 8. John viii. 44.
ℭ ℣ 10—16. St. Polycarp, B. M. 26 January.
= ℣ 11. John xiii. 34.—xv. 12.
= ℣ 12. Genesis iv. 8.
ℭ ℣ 13—18. II. Sunday after Pentecost.
= ℣ 14. Leviticus xix. 17.—1st John ii. 10.

and you know that no murderer hath eternal life abid-
16 ing in himself. * In this we have known the charity of God, because he hath laid down his life for us; and we ought to lay down our lives for the brethren."
17 * He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?
18 My little children, let us not love in word nor in
19 tongue, but in deed and in truth." * In this we know that we are of the truth; and in his sight shall persuade
20 our hearts. * For if our heart reprehend us; God is greater than our heart, and knoweth all things.
21 * Dearly beloved, if our heart do not reprehend us, we
22 have confidence towards God: * and whatsoever we shall ask, we shall receive of him, because, we keep his commandments, and do those things which are
23 pleasing in his sight. * And this is his commandment: That we should believe in the name of his Son Jesus Christ; and love one another, as he hath given com-
24 mandment unto us. * And he that keepeth his commandments, abideth in him, and he in him; and in this we know that he abideth in us, by the spirit which he hath given us.

CHAP. IV.

What spirits are of God, and what not. We must love one another, because God has loved us.

1 DEARLY beloved, believe not every spirit, but try the spirits if they be of God: because many false pro-
2 phets are gone out into the world. * By this is the

= ℣ 16. John xv. 13.
= ℣ 17. Luke iii. 11.—James ii. 15.
= ℣ 22. Matthew xxi. 22.
= ℣ 23. John vi. 29.—xvii. 3.
= ℣ 24. John xiii. 24.—xv. 12.

℣ 1. *Try the spirits;* viz. by examining whether their teaching be agreeable to the rule of the Catholic faith and the doctrine of the church. For as he says, ℣ 6. *He that knoweth God heareth us,* (the pastors of the church) by this we know the spirit of truth, and the spirit of error.

spirit of God known: every spirit, which confesseth that Jesus Christ is come in the flesh, is of God; * and every spirit, that dissolveth Jesus, is not of God, and this is antichrist, of whom you have heard that he cometh, and he is now already in the world. * You are of God, little children, and have overcome him, because greater is he that is in you, than he that is in the world. * They are of the world: therefore of the world they speak, and the world heareth them. * We are of God. He that knoweth God, heareth us; he that is not of God, heareth us not: by this we know the spirit of truth, and the spirit of error.

Dearly beloved, let us love one another: for charity is of God. And every one that loveth, is born of God, and knoweth God. * He that loveth not, knoweth not God: for "God is charity. * By this hath the charity of God appeared towards us, because God hath sent his only-begotten Son into the world, that we may live by him. * In this is charity: not as though we had loved God, but because he hath first loved us, and sent his Son to be a propitiation for our sins.

My dearest, if God hath so loved us, we also ought to love one another. * No man hath seen God at any time. If we love one another, God abideth in us, and his charity is perfected in us. * In this we know that we abide in him, and he in us, because he hath given us of his spirit. * And we have seen, and do testify, that the Father hath sent his Son *to be* the Saviour of

℣ 2. *Every spirit which confesseth*, &c. not that the confession of this point of faith alone, is, at all times, and in all cases, sufficient: but that with relation to that time, and for that part of the Christian doctrine, which was then particularly to be confessed, taught, and maintained, against the heretics of those days; this was the most proper token, by which true teachers might be distinguished from the false.

= ℣ 5. John viii. 47.

℔ ℣ 8—21. I Sunday after Pent.

= ℣ 9. John iii. 16.

= ℣ 12. John i. 18.—1st Timothy vi. 16.

15 the world. * Whosoever shall confess that Jesus is the
16 Son of God, God abideth in him, and he in God * And
we have known, and have believed the charity which
God hath to us. God is charity; and he that abideth in
17 charity abideth in God, and God in him. * In this is the
charity of God perfected with us, that we may have
confidence in the day of judgment: because, as he is, we
18 also are in this world. * Fear is not in charity, but per-
fect charity casteth out fear: because, fear hath pain;
19 and he that feareth, is not perfected in charity. * Let us
therefore love God, because God first hath loved us.
20 * If any man say, I love God, and hateth his brother,
he is a liar. For he that loveth not his brother, whom
he seeth, how can he love God whom he seeth not?
21 * And this commandment we have from God: that he
who loveth God, love also his brother."

CHAP. V.

Of them that are born of God, and of true charity. Faith overcomes the world. Three that bear witness to Christ. Of faith in his name, and of sin that is, and is not to death.

1 WHOSOEVER believeth that Jesus is the Christ,
is born of God. And every one that loveth him who
2 begot, loveth him also who is born of him. * In this
we know that we love the children of God, when we
3 love God, and keep his commandments. * For this is
the charity of God, that we keep his commandments;

℣ 18. *Fear is not in charity*, &c. Perfect charity, or love, banisheth human fear, that is, the fear of men; as also all perplexing fear, which makes men mistrust or despair of God's mercy; and that kind of servile fear, which makes them fear the punishment of sin more than the offence of God. But it no ways excludes the wholesome fear of God's judgments, so often recommended in holy writ; nor that fear and trembling, with which we are told to work out our salvation. Philippians ii. 12.

= ℣ 21. John xiii. 34.—xv. 12.—Ephesians v. 2.

and his commandments are not heavy. * For, "whatsoever is born of God, overcometh the world: and this is the victory which overcometh the world, our faith. * Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? * This is he that came by water and blood, Jesus Christ: not by water only, but by water and blood. And it is the spirit which testifieth, that Christ is the truth.

And there are three who give testimony in heaven, the Father, the Word, and the Holy Ghost; and these three are one. * And there are three that give testimony on earth, the spirit, and the water, and the blood; and these three are one. * If we receive the testimony of men, the testimony of God is greater: for this is the testimony of God which is greater, because he hath testified of his Son. * He that believeth in the Son of God, hath the testimony of God in himself." He that believeth not the Son, maketh him a liar, because he believeth not in the testimony which God hath testified of his Son. * And this is the testimony, that God hath given to us eternal life. And this life is in his Son. * He that hath the Son, hath life: he that hath not the Son, hath not life.

These things I write to you, that you may know that you have eternal life, you who believe in the name of the Son of God. * And this is the confidence which we have towards him, that, whatsoever we shall ask according to his will, he heareth us. * And we know that he heareth us whatsoever we ask: we know that we have the petitions which we request of him.

He that knoweth his brother to sin a sin *which is* not to death, let him ask, and life shall be given to him, who sinneth not to death. There is a sin unto death:

℣ 4—10. Low Sunday.
= ℣ 5. 1st Corinthians xv. 57.
= ℣ 10. John iii. 36.
* ℣ 16. *A sin unto death.* Some

17 for that I say not that any man ask. *All iniquity, is
18 sin; and there is a sin unto death. *We know that whosoever is born of God, sinneth not: but the generation of God preserveth him, and the wicked one
19 toucheth him not. *We know that we are of God;
20 and the whole world is seated in wickedness. *And we know that the Son of God is come, and he hath given us understanding, that we may know the true God, and may be in his true Son. This is the true
21 God, and life eternal. *Little children, keep yourselves from idols. Amen.

understand this of *final impenitence*, or of dying in mortal sin: which is the only sin that never can be remitted. But 'tis probable he may also comprise under this name the sin of apostacy from the faith, and some other such heinous sins as are seldom and hardly remitted: and therefore he gives little encouragement, to such as pray for these sinners, to expect to obtain what they ask.
= ℣ 20. Luke xxiv. 45.

THE

SECOND EPISTLE

OF ST. JOHN THE APOSTLE.

CHAP. I.

He recommends walking in truth, loving one another, and to beware of false teachers.

THE Ancient to the lady Elect and her children, 1
whom I love in the truth, and not I only, but also all
they that have known the truth, * for the sake of the 2
truth, which dwelleth in us, and shall be with us for
ever. * Grace be with you, mercy, *and* peace from God 3
the Father, and from Christ Jesus the Son of the Father,
in truth and charity.

I was exceeding glad, that I found of thy children 4
walking in truth, as we have received a commandment
from the Father. * And now I beseech thee, lady, not 5
as writing a new commandment to thee, but that which
we have had from the beginning, that we love one
another. * And this is charity, that we walk according 6
to his commandments. For this is the commandment,
that, as you have heard from the beginning, you should
walk in the same: * for many seducers are gone out 7
into the world, who confess not that Jesus Christ is
come in the flesh: this is a seducer and an antichrist.

Look to yourselves, that you lose not the things which 8
you have wrought, but that you may receive a full re-

= ℣ 5. John xiii. 34.—xv. 12.

9 ward. *Whosoever revolteth, and continueth not in the doctrine of Christ, hath not God: he that continueth in the doctrine, the same hath both the Father
10 and the Son. *If any man come to you, and bring not this doctrine, receive him not into the house, nor say
11 to him, God speed you. *For he that saith unto him, God speed you, communicateth with his wicked works.
12 Having more things to write unto you, I would not by paper and ink; for I hope that I shall be with you,
13 and speak face to face, that your joy may be full. *The children of thy sister Elect salute thee.

THE THIRD EPISTLE OF ST. JOHN THE APOSTLE.

CHAP. I.

He praises Gaius for his walking in truth, and for his charity; complains of the bad conduct of Diotrephes, and gives a good testimony to Demetrius.

1 THE Ancient to the dearly beloved Gaius, whom I love in truth.
2 Dearly beloved, concerning all things I make *it* my prayer that thou mayst proceed prosperously, and fare
3 well, as thy soul doth prosperously. *I was exceeding glad when the brethren came, and gave testimony to

the truth in thee, even as thou walkest in the truth.
* I have no greater grace than this, to hear that my 4
children walk in truth. * Dearly beloved, thou dost 5
faithfully whatever thou dost for the brethren, and that
for strangers, * who have given testimony to thy charity 6
in the sight of the church: whom, thou shalt do well,
to bring forward on their way in a manner worthy of
God. * Because, for his name they went out, taking 7
nothing of the Gentiles. * We therefore ought to re- 8
ceive such, that we may be fellow-helpers of the truth.

I had written perhaps to the church: but Diotrephes 9
who loveth to have the pre-eminence among them, doth
not receive us. * For this cause, if I come, I will ad- 10
vertise his works which he doth, with malicious words
prating against us: and as if these things were not
enough for him, neither doth he himself receive the
brethren, and them that do receive them he forbiddeth,
and casteth out of the church. * Dearly beloved, follow 11
not that which is evil, but that which is good. He that
doth good, is of God: he that doth evil, hath not seen
God. * To Demetrius, testimony is given by all, and 12
by the truth itself: yea, and we *also* give testimony;
and thou knowest that our testimony is true.

I had many things to write unto thee: but I would 13
not by ink and pen write to thee. * But I hope speedily 14
to see thee, and we will speak mouth to mouth. Peace
be to thee. Our friends salute thee. Salute the friends
by name.

℣ 4. *No greater grace;* that is, nothing that gives me greater joy and satisfaction.

THE

CATHOLIC EPISTLE

OF ST. JUDE THE APOSTLE.

CHAP. I.

He exhorts them to stand to the faith first delivered to them, and to beware of heretics.

1 JUDE the servant of Jesus Christ, and brother of James, to them that are beloved in God the Father,
2 and preserved in Jesus Christ, and called. *Mercy unto you, and peace and charity be fulfilled.
3 Dearly beloved, taking all care to write unto you concerning your common salvation, I was under a necessity to write unto you: to beseech you to contend earnestly for the faith once delivered to the saints.
4 *For certain men are secretly entered in (who were written of long ago unto this judgment) ungodly men, turning the grace of our Lord God into riotousness, and denying the only sovereign Ruler, and our Lord
5 Jesus Christ. *I will therefore admonish you, *though* ye once knew all things, that Jesus, having saved the people out of the land of Egypt, did afterwards destroy
6 them that believed not: *and the angels who kept not their principality, but forsook their own habitation, he hath reserved under darkness in everlasting chains
7 unto the judgment of the great day. * As Sodom and

= ℣ 5. Numbers xiv. 37.
= ℣ 6. 2d. Peter ii. 4.
= ℣ 7. Genesis xix. 24.

Gomorrha, and the neighbouring cities, in like manner, having given themselves to fornication, and going after other flesh, were made an example suffering the punishment of eternal fire. * In like manner these men 8
also defile the flesh, and despise dominion, and blaspheme majesty. * When Michael the archangel, dis- 9
puting with the devil, contended about the body of Moses, he durst not bring against him the judgment of railing speech, but said, The Lord command thee: * but these men blaspheme whatever things they know 10
not; and what things soever they naturally know, like dumb beasts, in these they are corrupted.

Wo unto them, for they have gone in the way of 11
Cain, and after the error of Balaam, they have for reward poured out themselves, and have perished in the contradiction of Core. * These are spots in their ban- 12
quets, feasting together without fear, feeding themselves; clouds without water which are carried about by winds; trees of the autumn, unfruitful, twice dead, plucked up by the roots; * raging waves of the sea, 13
foaming out their own confusion; wandering stars, to whom the storm of darkness is reserved for ever. * Now 14
of these Enoch also the seventh from Adam prophesied, saying: Behold, the Lord cometh with thousands of his saints * to execute judgment upon all, and to reprove 15
all the ungodly for all the works of their ungodliness, whereby they have done ungodly, and of all the hard things which ungodly sinners have spoken against God. * These are murmurers, full of complaints, walking 16
according to their own desires, and their mouth speaketh proud things, admiring persons for gain's sake.

But you, my dearly beloved, be mindful of the words 17

= ℣ 9. Zacharias iii. 2.
= ℣ 11. Genesis iv. 8.—Numbers xxii. 23.=xvi. 32.
= ℣ 12. 2d Peter ii. 17.
= ℣ 14. Apocalypse i. 7.
= ℣ 16. Psalm xvi. 10.
= ℣ 17. 1st Timothy iv. 1.—2d Tim. iii. 1.—2d Pet. iii. 3.

which have been spoken before by the of apostles our
18 Lord Jesus Christ, * who told you, that in the last time
there should come mockers, walking according to their
19 own desires in ungodlinesses. * These are they, who
separate themselves, sensual men, having not the spirit.
20 * But, you, my beloved, building yourselves upon your
21 most holy faith, praying in the Holy Ghost, * keep
yourselves in the love of God, waiting for the mercy
22 of our Lord Jesus Christ unto life everlasting. * And
23 some indeed reprove being judged : * but others save,
pulling *them* out of the fire ; and on others have mercy
in fear, hating also the spotted garment which is carnal.
24 Now to him, who is able to preserve you without
sin, and to present you spotless before the presence of
his glory with exceeding joy in the coming of our Lord
25 Jesus Christ, * to the only God our Saviour, through
Jesus Christ our Lord, be glory and magnificence,
empire and power before all ages, and now, and for all
ages of ages. **Amen.**

THE

APOCALYPSE

OF ST. JOHN THE APOSTLE.

CHAP. I.

St. John is ordered to write to the seven churches in Asia. The manner of Christ's appearing to him.

"THE Revelation of Jesus Christ, which God gave 1
unto him, to make known to his servants the things which must shortly come to pass; and signified, sending by his angel to his servant John, * who hath given 2
testimony to the word of God, and the testimony of Jesus Christ, what things soever he hath seen. * Blessed is he, that readeth and heareth the words 3
of this prophecy, and keepeth those things which are written in it: for the time is at hand.

John, to the seven churches which are in Asia. 4
Grace be unto you, and peace from him that is, and that was, and that is to come; and from the seven spirits which are before his throne; * and from Jesus 5
Christ, who is the faithful witness, the first-begotten of the dead, and the prince of the kings of the earth, who hath loved us, and washed us from our sins in his own blood," * and hath made us a kingdom and priests to 6
God and his Father: to him be glory and empire for

℣ 1—5. Michaelmas day, 29 September.
= ℣ 4. Exodus iii. 14.
= ℣ 5. 1st Corinthians xv. 20.—Colossians i. 18.=Hebrews ix. 14.—1st Peter i. 19.—1st John i. 7.

7 ever and ever, Amen. * Behold, he cometh with the clouds, and every eye shall see him, and they also that pierced him. And all the tribes of the earth shall bewail themselves because of him. Even so. Amen.
8 * I am Alpha and Omega, the beginning and the end, saith the Lord God; who is, and who was, and who is to come, the Almighty.
9 I John your brother, and your partner in tribulation and in the kingdom and patience in Christ Jesus, was in the island, which is called Patmos, for the word of
10 God, and for the testimony of Jesus. * I was in the spirit on the Lord's day, and heard behind me a great
11 voice as of a trumpet, * saying: What thou seest, write in a book; and send to the seven churches which are in Asia, to Ephesus, and to Smyrna, and to Pergamus and to Thyatira, and to Sardis, and to Philadelphia,
12 and to Laodicia. * And I turned to see the voice that spoke with me: and being turned, I saw seven golden
13 candlesticks; * and in the midst of the seven golden candlesticks, one like to the Son of man, clothed with a garment down to the feet, and girt about the paps
14 with a golden girdle: * and his head and his hairs were white, as white wool, and as snow; and his eyes
15 were as a flame of fire; * and his feet like unto fine brass, as in a burning furnace; and his voice as the
16 sound of many waters: * and he had in his right hand seven stars; and from his mouth came out a sharp two-edged sword; and his face was as the sun shineth
17 in his power. * And when I had seen him, I fell at his feet as dead. And he laid his right hand upon me,
18 saying: Fear not; I am the First and the Last, * and alive; and was dead, and behold I am living for ever

= ℣ 7. Isaias iii. 13.—Matthew xxiv. 30.—Jude 14.
= ℣ 10. Isaias xli. 4.—xliv. 6.—xlviii. 12.—Apocalypse xxi. 6.—xxii. 13.
= ℣ 17. Isaias xli. 4.—xliv. 6.—xlviii. 12.—Apoc. xxii. 13.

and ever, and have the keys of death and of hell.
* Write therefore the things which thou hast seen, and 19
which are, and which must be done hereafter. * The 20
mystery of the seven stars, which thou sawest in my
right hand, and the seven golden candlesticks: the
seven stars, are the angels of the seven churches; and
the seven candlesticks are the seven churches.

CHAP. II.

Directions what to write to the angels, or bishops of Ephesus, Smyrna, Pergamus, and Thyatira.

UNTO the angel of the church of Ephesus write: 1
These things saith he, who holdeth the seven stars in
his right hand, who walketh in the midst of the seven
golden candlesticks: * I know thy works and thy labour, 2
and thy patience, and how thou canst not bear them
that are evil; and thou hast tried them, who say they
are apostles, and are not; and hast found them liars;
* and thou hast patience, and hast endured for my 3
name, and hast not fainted. * But I have somewhat 4
against thee, because thou hast left thy first charity.
* Be mindful therefore from whence thou art fallen; 5
and do penance, and do the first works: or else I come
to thee; and will move thy candlestick out of its place,
except thou do penance. * But this thou hast, that 6
thou hatest the deeds of the Nicolaites, which I also
hate. * He that hath an ear, let him hear what the 7
spirit saith to the churches: To him, that overcometh,
I will give to eat of the tree of life, which is in the
paradise of my God.

And to the angel of the church of Smyrna write: 8
These things saith the First and the Last, who was dead,
and is alive: * I know thy tribulation and thy poverty, 9
but thou art rich; and thou art blasphemed by them
that say they are Jews, and are not, but are the syna-

10 gogue of Satan. * Fear none of those things which thou shalt suffer. Behold the devil will cast some of you into prison that you may be tried; and you shall have tribulation ten days. Be thou faithful until death, and
11 I will give thee the crown of life. * He that hath an ear, let him hear what the spirit saith to the churches: He that shall overcome, shall not be hurt by the second death.

12 And to the angel of the church of Pergamus write: These things saith he, that hath the sharp two-edged
13 sword: * I know where thou dwellest, where the seat of Satan is; and thou holdest fast my name, and hast not denied my faith. Even in those days when Antipas was my faithful witness, who was slain among you,
14 where Satan dwelleth. * But I have against thee a few things; because thou hast there, them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat, and
15 commit fornication; * so hast thou also them that hold
16 the doctrine of the Nicolaites. * In like manner do penance: or else I will come to thee quickly, and will
17 fight against them with the sword of my mouth. * He that hath an ear, let him hear what the spirit saith to the churches: To him that overcometh, I will give the hidden manna, and will give him a white counter, and in the counter a new name written, which no man knoweth, but he that receiveth it.

18 And to the angel of the church of Thyatira write: These things saith the Son God, who hath his eyes like to a flame of fire, and his feet are like to fine brass:
19 * I know thy works, and thy faith, and thy charity, and thy ministry, and thy patience, and thy last works
20 which are more than the former. * But I have against thee a few things; because thou sufferest the woman

= ℣ 14. Numbers xxiv. 3.—xxv. 2.

Jezabel, who calleth herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of the things sacrificed to idols. * And I gave her 21
a time that she might do penance, and she will not repent of her fornication. * Behold, I will cast her into 22
a bed; and they that commit adultery with her, shall be in very great tribulation, except they do penance from their deeds. * And I will kill her children with 23
death, and all the churches shall know that I am he that searcheth the reins and hearts; and I will give to every one of you according to your works. But to you I say, * and to the rest who are at Thyatira: Whoso- 24
ever have not this doctrine, and who have not known the depths of Satan, as they say, I will not put upon you any other burden; * yet that which you have, hold 25
fast till I come. * And he that shall overcome, and 26
keep my works unto the end, I will give him power over the nations, * and he shall rule them with a rod of 27
iron, and as the vessel of a potter they shall be broken, * as I also have received of my Father; and I will give 28
him the morning-star. * He that hath an ear, let him 29
hear what the spirit saith to the churches.

CHAP. III.

Directions what to write to Sardis, Philadelphia, and Laodicia.

AND to the angel of the church of Sardis write: 1
These things saith he, that hath the seven spirits of God, and the seven stars: I know thy works; that thou hast the name of being alive, and thou art dead. * Be 2
watchful and strengthen the things that remain, which are ready to die. For I find not thy works full before

= ℣ 23 1st Kings xvi. 7.—Psalm vii. 10.—Jeremias xi. 20. —xvii. 10.—xx. 12.

℣ 26. *Power over the nations.*—

See here how the saints deceased live with God, and have power given them over countries and nations.

3 my God. * Have in mind therefore in what manner thou hast received and heard; and observe, and do penance. If then thou shalt not watch, I will come to thee as a thief, and thou shalt not know at what
4 hour I will come to thee. * But thou hast a few names in Sardis, which have not defiled their garments; and they shall walk with me in white, because they are
5 worthy. * He that shall overcome, shall thus be clothed in white garments; and I will not blot out his name out of the book of life, and I will confess his name be-
6 fore my Father, and before his angels. * He that hath an ear, let him hear what the spirit saith to the churches.

7 And to the angel of the church of Philadelphia write: These things saith the Holy one and the True one, he that hath the key of David; he that openeth, and no
8 man shutteth; shutteth, and no man openeth: *I know thy works: behold, I have given before thee a door opened which no man can shut; because thou hast a little strength, and hast kept my word, and hast not
9 denied my name. * Behold I will bring of the synagogue of Satan who say they are Jews, and are not, but do lie: behold I will make them to come and adore before thy feet; and they shall know that I have
10 loved thee. * Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon the whole world to try
11 them that dwell upon the earth. * Behold I come quickly: hold fast that which thou hast, that no man
12 take thy crown. * He that shall overcome, I will make him a pillar in the temple of my God, and he shall go out no more; and I will write upon him the name of

= ℣ 3. 1st Thessalonians v. 2.—2d Peter iii. 10.—Apocalypse xvi. 15.

= ℣ 7. Isaias xxii. 22.—Job. xii. 14.

my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and my new name. * He that hath an ear, let him hear what the spirit saith to the churches. 13

And to the angel of the church of Laodicia write: These things saith the Amen, the faithful and true witness, who is the beginning of the creation of God: 14
* I know thy works; that thou art neither cold, nor hot: I would thou were cold, or hot! 15
* But because thou art luke warm, and neither cold nor hot, I will begin to vomit thee out of my mouth, 16
* because thou sayst, I am rich, and made wealthy, and have need of nothing; and knowest not, that thou art wretched, and miserable, and poor, and blind, and naked. 17
* I counsel thee to buy of me gold fire-tried, that thou mayst be made rich, and mayst be clothed in white garments, and that the shame of thy nakedness may not appear, and anoint thy eyes with eye-salve that thou mayst see. 18
* Such as I love, I rebuke and chastise. Be zealous therefore, and do penance. 19
* Behold, I stand at the gate, and knock: if any man shall hear my voice, and open to me the door, I will come in to him, and will sup with him, and he with me. 20
* To him that shall overcome, I will give to sit with me in my throne; as I also have overcome, and am set down with my Father in his throne. 21
* He that hath an ear, let him hear what the spirit saith to the churches. 22

CHAP. IV.

The vision of the throne of God; the twenty-four ancients, and the four living creatures.

AFTER these things I looked, behold a door *was* opened in heaven; and the first voice, which I heard as it were of a trumpet speaking with me, said: Come 1

= ℣ 14. John xiv. 6. | = ℣ 19. Prov. iii. 11.—Heb. xii. 6.

up hither, and I will shew thee the things which must be
2 done hereafter. * And immediately I was in the spirit;
and behold there was a throne set in heaven, and upon
3 the throne one sitting. * And he that sat, was to the
sight like the jasper and the sardine-stone; and there
was a rainbow round about the throne, in sight like
4 unto an emerald. * And round about the throne were
four-and-twenty seats; and upon the seats four-and-
twenty ancients sitting, clothed in white garments, and
5 on their heads *were* crowns of gold. * And from the
throne proceeded lightnings, and voices, and thunders;
and there were seven lamps burning before the throne,
6 which are the seven spirits of God. * And in the sight
of the throne was, as it were, a sea of glass like to cry-
stal; and in the midst of the throne, and round about
the throne, were four living creatures full of eyes before
7 and behind. *And the first living creature was like a
lion, and the second living creature like a calf, and
the third living creature having the face as it were of a
man, and the fourth living creature was like an eagle
8 flying. * And the four living creatures, had each of
them six wings; and round about and within they are
full of eyes: and they rested not day and night, saying:
Holy, Holy, Holy, Lord God Almighty, who was, and
9 who is, and who is to come. * And when those living
creatures gave glory, and honour, and benediction to
him that sitteth on the throne, who liveth for ever and
10 ever, * the four-and-twenty ancients fell down before
him that sitteth on the throne, and adored him that
liveth for ever and ever, and cast their crowns before
11 the throne, saying: * Thou art worthy, O Lord our
God, to receive glory, and honour, and power; because
thou hast created all things, and for thy will they were,
and have been created.

= ℣ 8. Isaias vi. 3.

CHAP. V.

The book sealed with seven seals is opened by the Lamb, who there upon receives adoration and praise from all.

AND I saw in the right hand of him that sat on the 1
throne, a book written within and without, sealed with
seven seals. * And I saw a strong angel, proclaiming 2
with a loud voice: Who is worthy to open the book,
and to loose the seals thereof? * And no man was able, 3
neither in heaven, nor on earth, nor under the earth,
to open the book, nor to look on it. * And I wept much, 4
because no man was found worthy to open the book,
nor to see it. * And one of the ancients said to me: 5
Weep not; behold the lion of the tribe of Juda, the
root of David, hath prevailed to open the book, and to
loose the seven seals thereof.

" And I saw; and behold in the midst of the throne 6
and of the four living creatures, and in the midst of the
ancients, a Lamb standing as it were slain, having
seven horns and seven eyes; which are the seven spirits
of God, sent forth into all the earth. * And he came; 7
and took the book out of the right hand of him that
sat on the throne. * And when he had opened the book, 8
the four living creatures and the four-and-twenty an-
cients fell down before the Lamb, having every one of
them harps, and golden vials full of odours, which are
the prayers of saints; * and they sung a new canticle, 9
saying: Thou art worthy, O Lord, to take the book,
and to open the seals thereof; because thou wast slain,
and hast redeemed us to God in thy blood out of every
tribe, and tongue, and people, and nation; * and hast 10
made us to our God a kingdom and priests; and we
shall reign on the earth.

℣ 6—12. Eve of All Saints, 31 October, or All-Hallowes Eve.

℣ 8. *The prayers of saints.* Here we see that the saints in heaven offer up to Christ the prayers of the faithful upon earth.

11 "And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the ancients; and the number of them was thou-
12 sands of thousands, *saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and
13 glory, and benediction." *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard all saying: To him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and
14 power, for ever and ever. *And the four living creatures said: Amen. And the four-and-twenty ancients fell down on their faces; and adored him that liveth for ever and ever."

CHAP. VI.

What followed upon the opening six of the seals.

1 AND I saw that the Lamb had opened one of the seven seals, and I heard one of the four living creatures, as it were the voice of thunder saying: Come, and see.
2 *And I saw: and behold a white horse; and he that sat on him had a bow, and there was a crown given him, and he went forth conquering that he might conquer.
3 And when he had opened the second seal, I heard the second living creature saying: Come, and see.
4 *And there went out another horse, *that was* red; and to him that sat thereon, it was given that he should

= ℣ 11 Daniel vii. 10.
℣ 11—14. Votive of Angels.

℣ 2. *White horse.* He that sitteth on the white horse is Christ, going forth to subdue the world by his gospel. The other horses that follow represent the judgments and punishments that were to fall on the enemies of Christ and his church: the red horse signifies wars; the black horse famine; and the pale horse (which has death for its rider) plagues or pestilence.

take peace from the earth, and that they should kill one another, and a great sword was given to him.

And when he had opened the third seal, I heard the third living creature saying: Come, and see. And behold a black horse; and he that sat on him had a pair of scales in his hand. * And I heard, as it were, a voice in the midst of the four living creatures saying: Two pounds of wheat for a penny, and thrice two pounds of barley for a penny; and see thou hurt not the wine and the oil.

And when he had opened the forth seal, I heard the voice of the fourth living creature saying: Come, and see. * And behold a pale horse; and he that sat upon him, his name was death, and hell followed him; and power was given to him over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; * and they cried with a loud voice, saying: How long, O Lord, (holy and true) dost thou not judge and revenge our blood on them that dwell on the earth? * And white robes were given to every one of them one; and it was said to them that they should rest yet for a little time, till their fellow-servants, and their brethren, who are to be slain even as they, should be filled up.

And I saw, when he had opened the sixth seal; and behold there was a great earthquake, and the sun became black as sackcloth of hair, and the whole moon

℣ 9. *Under the altar.* Christ, as man, is this altar, under which the souls of the martyrs live in heaven: as their bodies are here deposited under our altars.

℣ 10. *Revenge our blood.* They ask not this out of hatred to their enemies, but out of zeal for the glory of God; and desire that the Lord would accelerate the general judgement, and the complete beatitude of all his elect.

13 became as blood; * and the stars from heaven fell upon the earth, as the fig-tree casteth its green figs
14 when it is shaken by a great wind; * and the heaven departed as a book folded up: and every mountain, and
15 the islands were moved out of their places; * and the kings of the earth, and the princes, and tribunes, and the rich, and the strong, and every bondman, and every freeman hid themselves in the dens and in the rocks
16 of mountains; * and they say to the mountains and rocks: Fall upon us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the
17 Lamb; * for the great day of their wrath is come; and who shall be able to stand?

CHAP. VII.

The number of them that were marked with the seal of the living God, and clothed in white robes.

1 AFTER these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor
2 upon the sea, nor on any tree. * "And I saw another angel ascending from the rising of the sun, having the sign of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the
3 earth and the sea, * saying: Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads.
4 And I heard the number of them that were signed, a hundred forty-four thousand were signed, of every
5 tribe of the children of Israel. * Of the tribe of Juda, *were* twelve thousand signed; of the tribe of Ruben, twelve thousand signed; of the tribe of Gad, twelve
6 thousand signed; * of the tribe of Aser, twelve thousand signed; of the tribe of Nephthali, twelve thousand

= ℣ 16. Isaias ii. 19.—Osee x. 8. —Luke xxiii. 30.

℣ 2—12. All Saints, 1 November, or All-Hallowes day.

signed; of the tribe of Manasses, twelve thousand signed; * of the tribe of Simeon, twelve thousand 7
signed; of the tribe of Levi, twelve thousand signed; of the tribe of Issachar, twelve thousand signed; * of 8
the tribe of Zabulon, twelve thousand signed; of the tribe of Joseph, twelve thousand signed; of the tribe of Benjamin, twelve thousand signed.

After this I saw a great multitude, which no man 9
could number, of all nations, and tribes, and peoples, and tongues: standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands; * and they cried with a loud voice, saying: 10
Salvation to our God who sitteth upon the throne, and to the Lamb. * And all the angels stood round about 11
the throne, and the ancients, and the four living creatures; and they fell down before the throne upon their faces, and adored God, * saying, Amen; benediction, 12
and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God, for ever and ever. Amen."

"And one of the ancients answered, and said to me: 13
These that are clothed in white robes, who are they? and whence came they? * And I said to him: My Lord, 14
thou knowest. And he said to me: These are they who are come out of great tribulation, and have washed their robes and have made them white in the blood of the Lamb. * Therefore they are before the throne of God, 15
and they serve him day and night in his temple; and he that sitteth on the throne, shall dwell over them: * They shall no more hunger nor thirst, neither shall 16
the sun fall on them, nor any heat; * for the Lamb 17
which is in the midst of the throne, shall rule them, and shall lead them to the fountains of the waters of life, and God shall wipe away all tears from their eyes."

℣ 13—17. Many Martyrs.
= ℣ 16. Isaias xlix. 10.
= ℣ 17. Isaias xxv. 8.—Apocalypse xxi. 4.

CHAP. VIII.

The seventh seal is opened: the angels with the seven trumpets.

1 AND when he had opened the seventh seal, there
was silence in heaven, as it were, for half an hour.
2 * And I saw seven angels standing in the presence of
God; and there were given to them seven trumpets.
3 * And another angel came, and stood before the altar,
having a golden censer; and there was given to him
much incense, that he should offer of the prayers of
all saints upon the golden altar which is before the
4 throne of God. * And the smoke of the incense of the
prayers of the saints ascended up before God, from the
5 hand of the angel. * And the angel took the censer,
and filled it with the fire of the altar, and cast it on
the earth, and there were thunders, and voices, and
6 lightnings, and a great earthquake. * And the seven
angels, who had the seven trumpets, prepared them-
selves to sound the trumpet.
7 And the first angel sounded the trumpet; and there
followed hail and fire mingled with blood, and it was
cast on the earth, and the third part of the earth was
burnt up, and the third part of the trees was burnt up,
and all green grass was burnt up.
8 And the second angel sounded the trumpet; and as
it were a great mountain burning with fire was cast
into the sea, and the third part of the sea became blood,
9 * and the third part of those creatures died which had
life in the sea, and the third part of the ships was de-
stroyed.
10 And the third angel sounded the trumpet; and a
great star fell from heaven, burning as it were a torch,
and it fell on the third part of the rivers, and upon the
11 fountains of waters; * and the name of the star is calle

wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

And the fourth angel sounded the trumpet; and the 12
third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so that the third part of them was darkened, and the day did not shine for a third part of it, and the night in like manner. * And I beheld, and heard the voice of one eagle 13
flying through the midst of heaven, saying with a loud voice: Wo, wo, wo to the inhabitants of the earth, by reason of the rest of the voices of the three angels who are yet to sound the trumpet.

CHAP. IX.

Locusts come forth from the bottomless pit. The vision of the army of horsemen.

AND the fifth angel sounded the trumpet; and I 1
saw a star fall from heaven unto the earth, and there was given to him the key of the bottomless pit. *And 2
he opened the bottomless pit; and the smoke of the pit arose, as the smoke of a great furnace; and the sun and the air were darkened with the smoke of the pit. * And from the smoke of the pit there came out 3
locusts upon the earth, and power was given to them, as the scorpions of the earth have power: * and it was 4
commanded them that they should not hurt the grass

℣ 1. *A star fall.* Some arch-heretic.

℣ 3. *Locusts.* It is commonly understood of heretics. They are not able to hurt the green trees; that is, such as have a lively faith, working by charity; but only the reprobate: they are represented as prepared to battle; as being ever ready to contend: they wear counterfeit gold on their heads; for all is but pretence and fiction: in shape they are as men, in smoothness of speech as women; in fury and rage against all that oppose them, as lions; their breasts and hearts are as hard as iron; they are full of noise and shuffling; the sting of their pestiferous doctrine is worse than that of scorpions; but their reign is generally but for a short time.

of the earth, nor any green thing, nor any tree; but only the men who have not the sign of God on their
5 foreheads: * and it was given unto them that they should not kill them, but that they should torment them five months; and their torment *was* as the torment of a
6 scorpion when he striketh a man. * And in those days men shall seek death, and shall not find it; and they shall desire to die, and death shall fly from them.
7 And the shapes of the locusts, *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold; and their faces *were* as the
8 faces of men; * and they had hair as the hair of women;
9 and their teeth were as of lions; * and they had breast-plates as breast-plates of iron, and the noise of their wings *was* as the noise of chariots of many horses running
10 to battle; * and they had tails like to scorpions, and there were stings in their tails; and their power was to hurt
11 men five months; * and they had over them a king, the angel of the bottomless pit, whose name in Hebrew is Abaddon, and in Greek Apollyon, in Latin Exterminans,
12 (*that is destroyer*). * One wo is past; and behold there come yet two woes more hereafter.
13 And the sixth angel sounded the trumpet; and I heard a voice from the four horns of the golden altar,
14 which is before the eyes of God, * saying to the sixth angel who had the trumpet: Loose the four angels
15 who are bound in the great river Euphrates. * And the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, for to kill
16 the third part of men. * And the number of the army of horsemen was twenty thousand times ten thousand.
17 And I heard the number of them. * And thus I saw the horses in the vision: and they that sat on them

= ℣ 6. Isaias ii. 19.—Osee. x. 8. | = ℣ 7. Wisdom xvi. 9.
Luke xxiii. 30.

had breast-plates of fire, and of hyacinth, and of brimstone; and the heads of the horses were as the heads of lions; and from their mouths proceeded fire, and smoke, and brimstone.

And by these three plagues was slain the third part 18
of men, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. *For the power 19
of the horses is in their mouths, and in their tails: for their tails are like to serpents, and have heads; and with them they hurt.

And they rest of the men who were not slain by 20
these plagues, did not do penance from the works of their hands, that they should not adore devils, and idols of gold, and silver, and brass, and stone, and wood, which neither can see, nor hear, nor walk; *neither 21
did they penance from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

CHAP. X.

The cry of a mighty angel: he gives John a book to eat.

AND I saw another mighty angel come down from 1
heaven clothed with a cloud, and a rainbow *was* on his head, and his face was as the sun, and his feet as pillars of fire: *and he had in his hand a little book 2
open; and he set his right foot upon the sea, and his left foot upon the earth; *and he cried with a loud 3
voice as when a lion roareth. And when he had cried, seven thunders uttered their voices. *And when the 4
seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying to me: Seal up the things which the seven thunders have spoken; and write them not.

And the angel whom I saw standing upon the sea 5

= ℣ 5. Daniel xii. 7.

6 and upon the earth, lifted up his hand to heaven; * and he swore by him that liveth for ever and ever, who created heaven and the things which are therein, and the earth and the things which are in it, and the sea and the things which are therein, that there should be
7 time no longer; * but in the days of the voice of the seventh angel, when he shall begin to sound the trumpet, the mystery of God should be finished, as he hath declared by his servants the prophets.
8 And I heard a voice from heaven again speaking to me, and saying: Go, and take the book that is open from the hand of the angel who standeth upon the sea
9 and upon the earth. * And I went to the angel, saying unto him, that he should give me the book. And he said to me: Take the book, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet
10 as honey. * And I took the book from the hand of the angel, and ate it up: and it was in my mouth sweet as honey; and when I had eaten it, my belly was bitter.
11 * And he said to me: Thou must prophecy again to many nations, and peoples, and tongues, and kings.

CHAP. XI.

He is ordered to measure the temple: the two witnesses.

1 AND there was given me a reed like unto a rod, and it was said to me: Arise, and measure the temple of God, and the altar, and them that adore therein.
2 * But the court, which is without the temple, cast out, and measure it not; because it is given unto the Gentiles, and the holy city they shall tread under foot two-
3 and-forty months: * and I will give unto my two witnesses, and they shall prophesy a thousand two hun-
4 dred sixty days, clothed in sackcloth. * These are the

= ℣ 9. Ezechiel iii. 1.
℣ 3. *My two witnesses.* It is commonly understood of Henoch and Elias.

two olive-trees, and the two candlesticks that stand before the Lord of the earth. * And if any man will 5
hurt them, fire shall come out of their mouths, and shall devour their enemies; and if any man will hurt them, in this manner must he be slain. * These have power 6
to shut heaven, that it rain not in the days of their prophecy; and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will.

And when they shall have finished their testimony, 7
the beast, that ascendeth out of the abyss, shall make war against them, and shall overcome them, and kill them. * And their bodies shall lie in the streets of the 8
great city, which is called spiritually Sodom and Egypt, where their Lord also was crucified. * And they of the 9
tribes, and peoples, and tongues and nations, shall see their bodies for three days and a half; and they shall not suffer their bodies to be laid in sepulchres. * And 10
they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth. * And after three days and a half, the 11
spirit of life from God entered into them. And they stood upon their feet, and great fear fell upon them that saw them. * And they heard a great voice from 12
heaven, saying to them: Come up hither. And they went up to heaven in a cloud; and their enemies saw them. * And at that hour there was made a great earth- 13
quake, and the tenth part of the city fell; and there were slain in the earthquake names of men seven thousand: and the rest were cast into a fear, and gave glory to the God of heaven.

The second wo is past; and behold the third wo 14
will come quickly. * And the seventh angel sounded 15
the trumpet; and there were great voices in heaven

saying: The kingdom of this world is become our Lord's and his Christ's, and he shall reign for ever and ever: Amen.

16 And the four-and-twenty ancients, who sit on their seats in the sight of God, fell on their faces and adored
17 God, saying: * We give thee thanks, O Lord God Almighty, who art, and who wast, and who art to come; because thou hast taken to thee thy great power, and
18 thou hast reigned. * And the nations were angry; and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst render reward to thy servants the prophets and the saints, and to them that fear thy name, little and great, and shouldst destroy them who have corrupted the earth.
19 And the temple of God was opened in heaven; and the ark of his testament was seen in his temple, and there were lightnings, and voices, and an earthquake, and great hail.

CHAP. XII.

The vision of the woman clothed with the sun; and of the great dragon her persecutor.

1 AND a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and
2 on her head a crown of twelve stars; * and being with child, she cried travailing in birth, and was in pain to
3 be delivered. * And there was seen another sign in heaven: and behold a great red dragon having seven heads, and ten horns; and on his heads seven diadems:
4 * and his tail drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was ready to be delivered; that when she should be delivered, he might devour

℣ 1. *A woman.* The church of God: it may also by allusion be applied to our blessed Lady.

her son. * And she brought forth a man-child, who 5
was to rule all nations with an iron rod; and her son
was taken up to God, and to his throne: * and the 6
woman fled into the wilderness where she had a place
prepared by God, that there they should feed her a
thousand two hundred sixty days.

And there was a great battle in heaven: Michael 7
and his angels fought with the dragon: and the dragon
fought and his angels; * and they prevailed not, neither 8
was their place found any more in heaven. * And that 9
great dragon was cast out, that old serpent, who is
called the devil and Satan, who seduceth the whole
world; and he was cast unto the earth, and his angels
were thrown down with him. * And I heard a loud 10
voice in heaven, saying: Now is come salvation, and
strength, and the kingdom of our God, and the power
of his Christ; because the accuser of our brethren is
cast forth, who accused them before our God day and
night. * And they overcame him by the blood of the 11
Lamb, and by the word of their testimony, and they
loved not their lives unto death. * Therefore rejoice, 12
O heavens, and you that dwell therein. Wo to the
earth, and to the sea, because the devil is come down
unto you, having great wrath, knowing that he hath
but a short time.

And when the dragon saw that he was cast unto the 13
earth, he persecuted the woman, who brought forth the
man-child; * and there were given to the woman two 14
wings of a great eagle, that she might fly into the desert
unto her place, where she is nourished for a time and
times, and half a time, from the face of the serpent.
* And the serpent cast out of his mouth after the woman, 15
water as it were a river, that he might cause her to be
carried away by the river. * And the earth helped the 16
woman, and the earth opened her mouth, and swallowed

up the river, which the dragon cast out of his mouth.
17 *And the dragon was angry against the woman; and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of
18 Jesus Christ. * And he stood upon the sand of the sea.

CHAP. XIII.

Of the beast with seven heads; and of a second beast.

1 AND I saw a beast coming up out of the sea, having seven heads, and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy.
2 * And the beast which I saw was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own
3 strength, and great power. *And I saw one of his heads as it were slain to death; and his death's wound was healed. And all the earth was in admiration after
4 the beast. * And they adored the dragon, which gave power to the beast; and they adored the beast, saying: Who is like to the beast? And who shall be able to
5 fight with him? * And there was given to him a mouth speaking great things, and blasphemies; and power
6 was given to him to do two-and-forty months. * And he opened his mouth unto blasphemies against God,

℣ 1. *A beast.* This first beast, with seven heads and ten horns, is probably the whole company of infidels, enemies and persecutors of the people of God, from the beginning to the end of the world. The seven heads are seven kings, that is, seven principal kingdoms or empires; which have exercised, or shall exercise tyrannical power over the people of God: of these, five were then fallen, viz. the Egyptian, Assyrian, Chaldean, Persian and Grecian monarchies: one was present; viz. the empire of Rome; and the seventh and chiefest was to come, viz. the great antichrist and his empire. The ten horns may be understood of ten lesser persecutors.

℣ 3. *One of his heads*, &c. Some understand this of the mortal wound, which the idolatry of the Roman empire, (signified by the sixth head) received from Constantine; which was as it were healed again by Julian the Apostate.

to blaspheme his name, and his tabernacle, and them that dwell in heaven. * And it was given unto him to 7
make war with the saints, and to overcome them; and power was given him over every tribe, and people, and tongue, and nation. *And all that dwell upon the earth, 8
adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world.

If any man have an ear, let him hear. *He that 9
shall lead into captivity, shall go into captivity; he that 10
shall kill by the sword, must be killed by the sword. Here is the patience and the faith of the saints.

And I saw another beast coming up out of the earth, 11
and he had two horns, like a lamb, and he spoke as a dragon. * And he executed all the power of the former 12
beast in his sight; and he caused the earth, and them that dwell therein, to adore the first beast, whose wound to death was healed. *And he did great signs, 13
so that he made also fire to come down from heaven unto the earth in the sight of men. * And he seduced 14
them that dwell on the earth, for the signs which were given him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound by the sword, and lived. *And it was given him to give life 15
to the image of the beast, and that the image of the beast should speak; and should cause, that whosoever will not adore the image of the beast, should be slain. *And he shall make all, both little and great, rich and 16
poor, freeman and bondmen, to have a character in their

℣ 8. *Slain from the beginning.* In the fore-knowledge of God; and inasmuch as all mercy and grace, from the beginning, was given in view of his death and passion.

℣ 11. *Another beast.* This second beast with two horns, may be understood of the heathenish priests and magicians; the principal promoters both of idolatry and persecution.

= ℣ 10. Genesis ix. 6.—Matthew xxvi. 52.

17 right hand, or on their foreheads; and that no man might buy or sell, but he that hath the character, or the name of the beast, or the number of his name.
18 * Here is wisdom. He that hath understanding, let him count the number of the beast. For it is the number of a man; and the number of him is six hundred sixty-six.

CHAP. XIV.

Of the Lamb and the virgins that follow him: of the judgments that shall fall upon the wicked.

1 " AND I beheld; and lo a Lamb stood upon Mount Sion, and with him a hundred forty-four thousand, having his name, and the name of his Father written
2 on their foreheads. * And I heard a voice from heaven, as the noise of many waters, and as the voice of great thunder; and the voice which I heard was as the voice
3 of harpers harping on their harps. * And they sung as it were a new canticle, before the throne, and before the four living creatures, and the ancients; and no man could say the canticle, but those hundred forty-four thousand, who were purchased from the earth.
4 * These are they who were not defiled with women; for they are virgins. These follow the Lamb whithersoever he goeth: these were purchased from among
5 men, the first fruits to God and to the Lamb: * and in their mouth there was found no lie: for they are without spot before the throne of God."
6 And I saw another angel flying through the midst of heaven, having the eternal gospel to preach unto them that sit upon the earth, and over every nation, and tribe,

℣. 18. *Six hundred sixty six.* The numeral letters of his name shall make up this number.

ℭ ℣ 1—5. Holy Innocents, 28 December, or Childermas-day.
= ℣ 7. Psalm cxlv. 6.—Acts xiv. 14.

and tongue, and people; * saying with a loud voice: 7
Fear the Lord, and give him honour, because the hour of his judgment is come; and adore ye him, that made heaven and earth, the sea and the fountains of waters.

And another angel followed, saying: That great 8
Babylon is fallen, is fallen, which made all nations to drink of the wine of the wrath of her fornication.

And the third angel followed them, saying with a loud 9
voice: If any man shall adore the beast and his image, and receive his character in his forehead, or in his hand; * he also shall drink of the wine of the wrath of 10
God, which is mingled with pure wine in the cup of his wrath; and shall be tormented with fire and brimstone in the sight of the holy angels, and in the sight of the Lamb; *and the smoke of their torments 11
shall ascend up for ever and ever; neither have they rest day nor night, who have adored the beast, and his image, and whosoever receiveth the character of his name. * Here is the patience of the saints, who keep 12
the commandments of God, and the faith of Jesus.

"And I heard a voice from heaven, saying to me, 13
Write: Blessed are the dead who die in the Lord. From henceforth now, saith the spirit, that they may rest from their labours, for their works follow them."

And I saw, and behold a white cloud; and upon the 14
cloud one sitting like to the Son of man, having on his head a crown of gold, and in his hand a sharp sickle.

And another angel came out from the temple, crying 15
with a loud voice to him that sat upon the cloud:

℣ 8. *Babylon.* It is probable that here by the great Babylon, is meant the city of the devil, that is, the universal society of the wicked: as Jerusalem is taken for the city and church of God.
= ℣ 8. Isaias xxi. 9.—Jeremias li. 8.

℣ 13. *Die in the Lord.* It is understood of the martyrs, who die for the Lord.
℣ 13. Daily mass for the dead.
= ℣ 15. Joel iii. 13.—Matthew xiii. 39.

Thrust in thy sickle, and reap, because the hour is come
16 to reap, for the harvest of the earth is ripe. * And he
that sat on the cloud, thrust his sickle into the earth,
17 and the earth was reaped. * And another angel came
out of the temple which is in heaven, he also having
18 a sharp sickle. * And another angel came out from the
altar, who had power over fire; and he cried with a
loud voice to him that had the sharp sickle, saying:
Thrust in thy sharp sickle, and gather the clusters of
the vine-yard of the earth, because the grapes thereof
19 are ripe. * And the angel thrust in his sharp sickle
into the earth, and gathered the vine-yard of the earth,
and cast it into the great press of the wrath of God;
20 * and the press was trodden without the city, and blood
came out of the press, up to the horses' bridles, for a
thousand and six hundred furlongs.

CHAP. XV.

They that have overcome the beast, glorify God. Of the seven angels with the seven vials.

1 AND I saw another sign in heaven, great and wonderful, seven angels, having the seven last plagues;
2 for in them is filled up the wrath of God. * And I saw as it were a sea of glass mingled with fire, and them that had overcome the beast and his image and the number of his name, standing on the sea of glass,
3 having the harps of God; * and singing the canticle of Moses the servant of God, and the canticle of the Lamb, saying: Great and wonderful are thy works O Lord God Almighty; just and true are thy ways,
4 O King of ages. * Who shall not fear thee, O Lord, and magnify thy name? For thou only art holy; for all nations shall come and shall adore in thy sight, because thy judgments are manifest.

= ℣ 4. Jeremias x. 7.

And after these things I looked, and behold the 5
temple of the tabernacle of the testimony in heaven
was opened; * and the seven angels came out of the 6
temple having the seven plagues, clothed with clean
and white linen, and girt about the breasts with golden
girdles. * And one of the four living creatures gave to 7
the seven angels seven golden vials, full of the wrath
of God who liveth for ever and ever. * And the temple 8
was filled with smoke from the majesty of God, and
from his power; and no man was able to enter into
the temple, till the seven plagues of the seven angels
were fulfilled.

CHAP. XVI.

The seven vials are poured out: the plagues that ensue.

AND I heard a great voice out of the temple, saying 1
to the seven angels: Go, and pour out the seven vials
of the wrath of God upon the earth. * And the first 2
went, and poured out his vial upon the earth; and
there fell a sore and grievous wound upon men, who
had the character of the beast, and upon them that
adored the image thereof.

And the second angel poured out his vial upon the 3
sea; and there came blood as it were of a dead man,
and every living soul died in the sea.

And the third poured out his vial upon the rivers 4
and the fountains of waters; and there was made blood.
* And I heard the angel of the waters, saying: Thou 5
art just, O Lord, who art, and who wast the holy one,
because thou hast judged these things: * for they have 6
shed the blood of saints and prophets; and thou hast
given them blood to drink: for they are worthy. * And 7
I heard another, from the altar, saying: Yea, O Lord
God Almighty, true and just are thy judgments.

And the fourth angel poured out his vial upon the 8

sun; and it was given unto him to afflict men with
9 heat and fire; *and men were scorched with great heat, and they blasphemed the name of God who hath power over these plagues, neither did they penance to give him glory.
10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom became dark, and
11 they gnawed their tongues for pain; *and they blasphemed the God of heaven, because of their pains and wounds, and did not penance from their works.
12 And the sixth angel poured out his vial upon that great river Euphrates; and dried up the water thereof, that a way might be prepared for the kings from the rising of the sun.
13 And I saw from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the
14 false prophet three unclean spirits like frogs: *for they are the spirits of devils working signs, and they go forth unto the kings of the whole earth to gather them to battle against the great day of the Almighty
15 God. *Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked,
16 and they see his shame. *And he shall gather them together into a place, which in Hebrew is called Armagedon.
17 And the seventh angel poured out his vial upon the air; and there came a great voice out of the temple
18 from the throne, saying: It is done. *And there were lightnings, and voices, and thunders, and there was a great earthquake, such a one as never had been since men were upon the earth, such an earthquake, so great.
19 *And the great city was divided into three parts; and the cities of the Gentiles fell; and great Babylon came in remembrance before God, to give her the cup of the

= ℣ 15. Matthew xxiv. 42.—Luke xii. 39.—Apocalypse iii. 3.

wine of the indignation of his wrath. * And every island 20
fled away, and the mountains were not found. * And 21
great hail like a talent came down from heaven upon
men; and men blasphemed God for the plague of the
hail, because it was exceeding great.

CHAP. XVII.

The description of the great harlot, and of the beast upon which she sits.

AND there came one of the seven angels, who had 1
the seven vials, and spoke with me, saying: Come, I
will show thee the condemnation of the great harlot,
who sitteth upon many waters, * with whom the kings 2
of the earth have committed fornication, and they who
inhabit the earth, have been made drunk with the wine
of her whoredom. * And he took me away in spirit 3
into the desert. And I saw a woman sitting upon a
scarlet coloured beast, full of names of blasphemy,
having seven heads and ten horns. * And the woman 4
was clothed round about with purple and scarlet, and
gilt with gold, and precious stones and pearls; having
a golden cup in her hand, full of the abomination and
filthiness of her fornication. * And on her forehead a 5
name was written: A mystery: Babylon the great, the
mother of the fornications and the abominations of the
earth. * And I saw the woman drunk with the blood 6
of the saints, and with the blood of the martyrs of
Jesus; and I wondered, when I had seen her, with great
admiration. * And the angel said to me: Why dost 7
thou wonder? I will tell thee the mystery of the woman,

℣ 5. *A mystery.* That is a secret, because what follows of the name and title of the great harlot is to be taken in a mystical sense.—— *Babylon.* Either the city of the devil in general; or, if this place be to be understood of any particular city, pagan Rome, which then and for three hundred years persecuted the church; and was the principal seat both of empire and idolatry.

and of the beast which carrieth her, which hath the seven heads and ten horns.

8 The beast, which thou sawest, was and is not, and shall come up out of the bottomless pit, and go into destruction; and the inhabitants on the earth (whose names are not written in the book of life from the foundation of the world) shall wonder, seeing the beast
9 that was and is not. *And here is the understanding, that hath wisdom: The seven heads, are seven mountains upon which the woman sitteth; and they are
10 seven kings. *Five are fallen: one is, and the other is not yet come; and when he is come, he must remain
11 a short time. *And the beast which was and is not the same also is the eighth; and is of the seven, and
12 goeth into destruction. *And the ten horns, which thou sawest, are ten kings, who have not yet received kingdom, but shall receive power as kings one hour
13 after the beast. *These have one design, and their strength and power they shall deliver to the beast.
14 *These shall fight with the Lamb: and the Lamb shall overcome them, because he is Lord of lords, and King of kings; and they that are with him are called,
15 and elect, and faithful. *And he said to me: The waters which thou sawest, where the harlot sitteth,

℣ 8. *The beast which thou sawest.* This beast which supports Babylon may signify the power of the devil; which was and is not, being much abridged by the coming of Christ, but shall again exert itself under Antichrist. The seven heads of this beast are seven mountains or empires, instruments of his tyranny; of which five were then fallen, as above. chap. xiii. ℣ 1. The beast itself is said to be the eighth, and of the seven; because they all act under the devil, and by his instigation, so that his power is in them all, yet so as to make up, as it were, an eighth empire, distinct from them all.

℣ 12. *Ten kings.* Ten lesser kingdoms, enemies also of the church of Christ: which nevertheless shall be made instruments of the justice of God for the punishment of Babylon. Some understand this of the Goths, Vandals, Huns, and other barbarous nations, that destroyed the empire of Rome.

= ℣ 14. 1st. Timothy vi. 15.— Apocalypse xix. 16.

are peoples, and nations, and tongues. * And the ten 16
horns, which thou sawest in the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire: * for God hath given into their hearts, to do that which 17
pleaseth him, that they give their kingdom to the beast till the words of God be fulfilled. * And the woman 18
which thou sawest, is the great city, which hath kingdom over the kings of the earth.

CHAP. XVIII.

The fall of Babylon: kings and merchants lament over her.

AND after these things I saw another angel come 1
down from heaven, having great power; and the earth was enlightened with his glory. * And he cried out 2
with a strong voice, saying: Babylon the great is fallen, is fallen; and is become the habitation of devils, and the hold of every unclean spirit, and the hold of every unclean and hateful bird; * because all nations have 3
drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have been made rich by the power of her delicacies.

And I heard another voice from heaven, saying: Go 4
out from her, my people, that you be not partakers of her sins, and that you receive not of her plagues: * for 5
her sins have reached unto heaven, and the Lord hath remembered her iniquities. * Render to her as she also 6
hath rendered to you; and double unto her double according to her works: in the cup, wherein she hath mingled, mingle ye double unto her. * As much as she 7
hath glorified herself, and lived in delicacies, so much torment and sorrow give ye to her; because she saith

= ℣ 2. Isaias xxi. 9.—Jerem. li. 8. —Apocalypse xiv. 8.
= ℣ 7. Isaias xlvii. 8.

in her heart: I sit a queen, and am no widow; and
8 sorrow I shall not see. * Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with fire; because God is strong who shall judge her.
9 And the kings of the earth, who have committed fornication, and lived in delicacies with her, shall weep, and bewail themselves over her, when they shall see
10 the smoke of her burning: *standing a far off for fear of her torments, saying: Alas! alas! that great city Babylon, that mighty city; for in one hour is thy judgment come!
11 And the merchants of the earth shall weep, and mourn over her; for no man shall buy their merchan-
12 dise any more; * merchandise of gold, and silver, and precious stones, and of pearls and fine linen and purple, and silk, and scarlet, (and all thyine-wood, and all manner of vessels of ivory, and all manner of vessels of precious stone, and of brass, and of iron, and of marble,
13 *and cinnamon,) and odours, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and
14 slaves, and souls of men. * And the fruits of the desire of thy soul are departed from thee, and all fat and goodly things are perished from thee, and they shall
15 find them no more at all. * The merchants of these things, who were made rich, shall stand afar off from her, for fear of her torments, weeping and mourning,
16 * and saying: Alas! alas! that great city, which was clothed with fine linen, and purple, and scarlet; and was gilt with gold, and precious stones, and pearls;
17 * for in one hour are so great riches come to nought! and every ship-master, and all that sail into the lake, and mariners, and as many as work in the sea, stood
18 afar off, * and cried, seeing the place of her burning,

saying: What city is like to this great city? * And 19
they cast dust upon their heads, and cried, weeping and mourning, saying: Alas! alas! that great city, wherein all were made rich, that had ships at sea by reason of her prices, for in one hour she is made desolate.

Rejoice over her, thou heaven, and ye holy apostles 20
and prophets; for God hath judged your judgment on her. * And a mighty angel took up a stone as it 21
were a great mill-stone, and cast it into the sea, saying: With such violence as this shall Babylon that great city be thrown down, and shall be found no more at all. * And the voice of harpers, and of musicians, 22
and of them that play on the pipe and on the trumpet, shall no more be heard at all in thee; and no craftsman of any art whatsoever shall be found any more at all in thee; and the sound of the mill shall be heard no more at all in thee; * and the light of the lamp 23
shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth, for all nations have been deceived by thy enchantments. * And in her was found the blood of 24
prophets and of saints, and of all that were slain upon the earth.

CHAP. XIX.

The saints glorify God for his judgments on the great harlot. Christ's victory over the beast, and the kings of the earth.

" AFTER these things I heard as it were the voice 1
of much people in heaven saying: Alleluia; salvation, and glory, and power is to our God; * for true and just 2
are his judgments, who hath judged the great harlot, which corrupted the earth with her fornication, and

℣ 1—9. Many Martyrs.

hath revenged the blood of his servants, at her hands.
3 * And again they said: Alleluia. And her smoke as-
4 cendeth for ever and ever. * And the four-and-twenty ancients, and the four living creatures, fell down and adored God that sitteth upon the throne, saying: Amen:
5 Alleluia. * And a voice came out from the throne, saying: Give praise to our God, all ye his servants;
6 and you that fear him, little and great. * And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying: Alleluia, for the Lord our God the
7 Almighty hath reigned. * Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb
8 is come, and his wife hath prepared herself. * And it is granted to her that she should clothe herself with fine linen glittering and white. For the fine linen are the justifications of saints.
9 And he said to me, write: Blessed are they that are called to the marriage supper of the Lamb." And he
10 saith to me: These words of God, are true. * And I fell down before his feet, to adore him. And he saith to me: See thou do it not; I am thy fellow-servant, and of thy brethren who have the testimony of Jesus. Adore God. For the testimony of Jesus is the spirit of prophecy.

= ℣ 9. Matthew xxii. 2.—Luke xiv. 16.

℣ 10. *I fell down*, &c. St. Augustin (l. 20. contra Faust. c. 21.) is of opinion that this angel appeared in so glorious a manner, that St. John took him to be God; and therefore would have given him divine honour, had not the angel stopt him, by telling him he was but his fellow-servant. St. Gregory (Hom. 8. in Evang.) rather thinks, that the veneration offered by Saint John, was not divine honour, or indeed any other than what might lawfully be given; but was nevertheless refused by the angel, in consideration of the dignity to which our human nature had been raised, by the incarnation of the Son of God; and the dignity of St. John, an apostle, prophet, and martyr. So far at least is certain, that the saint knew his duty too well to offer the angel any idolatrous or superstitious worship.

And I saw heaven opened, and beheld a white horse; 11
and he that sat upon him, was called Faithful and True,
and with justice doth he judge and fight. * And his 12
eyes were as a flame of fire, and on his head were many
diadems, and he had a name written, which no man
knoweth but himself. * And he was clothed with a 13
garment sprinkled with blood; and his name is called,
THE WORD OF GOD. * And the armies that are in 14
heaven followed him on white horses clothed in fine
linen, white and clean. * And out of his mouth pro- 15
ceedeth a sharp two-edged sword, that with it he may
strike the nations. And he shall rule them with a rod
of iron; and he treadeth the wine-press of the fierce-
ness of the wrath of God the Almighty. * And he hath 16
on his garment and on his thigh written: King of kings
and Lord of lords.

And I saw an angel standing in the sun: and he cried 17
with a loud voice saying to all the birds that did fly
through the midst of heaven: Come, gather yourselves
together to the great supper of God; * that you may 18
eat the flesh of kings, and the flesh of tribunes, and the
flesh of mighty men, and the flesh of horses, and of them
that sit on them, and the flesh of all freemen and
bondmen, and of little and of great.

And I saw the beast and the kings of the earth, and 19
their armies gathered together to make war with him
that sat upon the horse, and with his army. * And the 20
beast was taken, and with him the false prophet, who
wrought signs before him, wherewith he seduced them
who received the character of the beast, and who adored
his image. These two were cast alive into the pool
of fire burning with brimstone. * And the rest were 21
slain by the sword of him that sitteth upon the horse,

= ℣ 13. Isaias lxiii. 1.
= ℣ 15. Psalm ii. 9.
= ℣ 16. 1st. Timothy vi. 1.—Apocalypse xvii. 14.

which proceedeth out of his mouth; and all the birds were filled with their flesh.

CHAP. XX.

Satan is bound for a thousand years: the souls of the martyrs reign with Christ in the first resurrection. The last attempts of Satan against the church: the last judgment.

1 AND I saw an angel coming down from heaven, having the key of the bottomless pit, and a great chain
2 in his hand. * And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound
3 him for a thousand years; * and he cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should no more seduce the nations, till the thousand years be finished; and after that he must be loosed a little time.
4 And I saw seats, and they sat upon them, and judgement was given unto them; and the souls of them that were beheaded for the testimony of Jesus, and for the word of God, and who had not adored the beast nor his image, nor received his character on their foreheads, or in their hands; and they lived and reigned
5 with Christ a thousand years. * The rest of the dead lived not, till the thousand years were finished. This
6 is the first resurrection. * Blessed and holy is he that hath part in the first resurrection: in these the second death hath no power; but they shall be priests of God

℣ 2. *Bound him for a thousand years.* The power of Satan has been very much abridged by the passion of Christ; for a thousand years; that is, for the whole time of the New Testament: but especially from the time of the destruction of Babylon or pagan Rome, till the new efforts of Gog and Magog against the church, towards the end of the world. During which time the souls of the martyrs and saints live and reign with Christ in heaven, in the first resurrection, which is that of the soul to the life of glory; as the second resurrection will be that of the body, at the day of the general judgment.

and of Christ, and shall reign with him a thousand years.

And when the thousand years shall be finished, Satan 7
shall be loosed out of his prison, and shall go forth, and seduce the nations which are over the four quarters of the earth, Gog and Magog, and shall gather them together to battle, the number of whom is as the sand of the sea. * And they came upon the breadth 8
of the earth, and encompassed the camp of the saints, and the beloved city. * And there came down fire from 9
God out of heaven, and devoured them; and the devil, who seduced them, was cast into the pool of fire and brimstone, * where both the beast and the false prophet 10
shall be tormented day and night for ever and ever.

And I saw a great white throne, and one sitting 11
upon it, from whose face the earth and heaven fled away, and there was no place found for them. * And 12
I saw the dead, great and small, standing in the presence of the throne, and the books were opened: and another book was opened, which is the book of life; and the dead were judged by those things which were written in the books, according to their works. * And 13
the sea gave up the dead that were in it; and death and hell gave up their dead that were in them; and they were judged every one according to their works. * And hell and death were cast into the pool of fire. 14
This is the second death. * And whosoever was not 15
found written in the book of life, was cast into the pool of fire.

= ℣ 7. Ezechiel xxxix. 2.

CHAP. XXI.

The new Jerusalem described.

1 AND I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the
2 sea is now no more. * And I John "saw the holy city, the new Jerusalem, coming down out of heaven, from God, prepared as a bride adorned for her husband.
3 * And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people, and
4 God himself with them shall be their God; * and God shall wipe away all tears from their eyes: and death shall be no more; nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away.
5 And he that sat on the throne, said: Behold, I make all things new." And he said to me: Write, for these
6 words are most faithful and true. * And he said to me: It is done. I am Alpha and Omega, the beginning and the end. To him that thirsteth I will give of the
7 fountain of the water of life, freely. * He that shall overcome, shall possess these things; and I will be his
8 God, and he shall be my son. * But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, they shall have their portion in the pool burning with fire and brimstone; which is the second death.
9 And there came one of the seven angels, who had the vials full of the seven last plagues, and spoke with

℣ 1. *The first heaven, and the first earth was gone;* being changed, not as to their substance, but in their qualities.
= ℣ 1. Isaias lxv. 17.—lxvi. 22.—2d Peter iii. 13.

℣ 2—5. Dedication.
= ℣ 4. Isaias xxv. 8.—Apocalypse vii. 17.
= ℣ 5. Isaias xliii. 19.—2d Corinthians v. 17.

me, saying: Come, and I will show thee the bride, the wife of the Lamb. * And he took me up in spirit 10
to a great and high mountain, and he showed me the holy city Jerusalem coming down out of heaven from God, * having the glory of God; and the light thereof 11
was like to a precious stone, as to the jasper-stone, even as crystal. * And it had a wall great and high, 12
having twelve gates; and in the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. * On the 13
east three gates, and on the north three gates, and on the south three gates, and on the west three gates. * And 14
the wall of the city had twelve foundations; and in them the twelve names of the twelve apostles of the Lamb.

And he that spoke with me, had a measure of a reed 15
of gold, to measure the city, and the gates thereof, and the wall. * And the city lieth in a four-square, and 16
the length thereof is as great as the breadth: and he measured the city with the golden reed for twelve thousand furlongs, and the length, and the height, and the breadth thereof are equal. * And he measured the 17
wall thereof a hundred forty four cubits, the measure of a man, which is of an angel. * And the building 18
of the wall thereof was of jasper-stone; but the city itself pure gold like to clear glass. * And the founda- 19
tions of the wall of the city were adorned with all manner of precious stones. The first foundation, was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; * the fifth, sardonix; the sixth, 20
sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinct; the twelfth, an amethyst. * And 21
the twelve gates are twelve pearls, one to each; and every several gate was of one several pearl; and the

street of the city was pure gold, as it were transparent
22 glass. * And I saw no temple therein: for the Lord
God Almighty is the temple thereof, and the Lamb.
23 * And the city hath no need of the sun nor of the
moon to shine in it; for the glory of God hath en-
24 lightned it, and the Lamb is the lamp thereof. * And
the nations shall walk in the light of it; and the kings
of the earth shall bring their glory and honour into it.
25 * And the gates thereof shall not be shut by day; for
26 there shall be no night there. * And they shall bring
27 the glory and honour of the nations into it. * There
shall not enter into it any thing defiled, or that worketh
abomination or maketh a lie, but they that are written
in the book of life of the Lamb.

CHAP. XXII.

The water and the tree of life. The Conclusion.

1 AND he showed me a river of water of life, clear
as crystal, proceeding from the throne of God and of
2 the Lamb. * In the midst of the street thereof, and
on both sides of the river, *was* the tree of life, bearing
twelve fruits, yielding its fruits every month; and the
leaves of the tree were for the healing of the nations.
3 * And there shall be no curse any more; but the throne
of God and of the Lamb shall be in it, and his servants
4 shall serve him. * And they shall see his face, and his
5 name shall be on their foreheads. * And night shall
be no more; and they shall not need the light of the
lamp, nor the light of the sun, because the Lord God
shall enlighten them: and they shall reign for ever
6 and ever. * And he said to me: These words are most
faithful and true. And the Lord God of the spirits
of the prophets, sent his angel to show his servants the

= ℣ 23. Isaias lx. 19.
= ℣ 25. Isaias lx. 11.
= ℣ 5. Isaias lx. 20.

things which must be done shortly. * And behold I 7
come quickly. Blessed is he that keepeth the words
of the prophecy of this book.

And I John, who have heard, and seen these things. 8
And after I had heard and seen, I fell down to adore
before the feet of the angel, who showed me these
things; * and he said to me: See thou do not; for I 9
am thy fellow-servant, and of thy brethren the prophets,
and of them that keep the words of the prophecy of
this book. Adore God. * And he saith to me: Seal 10
not the words of the prophecy of this book; for the
time is at hand. * He that hurteth, let him hurt 11
still; and he that is filthy, let him be filthy still; and
he that is just, let him be justified still; and he that
is holy, let him be sanctified still. * Behold, I come 12
quickly, and my reward is with me, to render to every
man according to his works. * I am Alpha and 13
Omega, the first and the last, the beginning and the
end. * Blessed are they that wash their robes in the 14
blood of the Lamb; that they may have a right to the
tree of life, and may enter in by the gates into the city.
* Without are dogs and sorcerers, and unchaste, and 15
murderers, and servers of idols, and every one that
loveth and maketh a lie.

I Jesus have sent my angel, to testify to you these 16
things in the churches. I am the root and stock of
David, the bright and morning star. * And the spirit 17
and the bride say: Come. And he that heareth, let
him say: Come. And he that thirsteth, let him come:
and he that will, let him take the water of life freely.

℣ 11. *Let him hurt still.* It is not an exhortation or licence to go on in sin; but an intimation, that how far soever the wicked may proceed, their progress shall quickly end, and then they must look to meet with proportionable punishments.

= ℣ 13. Isaias xli. 4.—xliv. 6.—xlviii. 12.—Apocalypse i. 8. 17.—xxi. 6.

= ℣ 17. Isaias lv. 1.

18 *For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues
19 written in this book. *And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that
20 are written in this book. *He that giveth testimony of these things saith: Surely I come quickly. Amen.
21 Come, Lord Jesus. *The grace of our Lord Jesus Christ be with you all. Amen.

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London: Printed by A. Hancock,
Middle Row Place, Holborn.

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